# The Expositor

The Journal of Parish Methods

## Going A-Mothering

REV. F. W. BOREHAM

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On Saturday night I had an experience which was quite new to me. I was putting the finishing touches to the sermon that I intended preaching on the Sunday morning. All at once it occurred to me that I had missed the real significance of my theme. As it stood, the thing simply refused to work. Late as it was, I felt that I must start afresh and think the matter all over again. In this extremity, I shut down my desk; switched off the light; and went out for a walk beneath the stars. When I returned from that walk I tore my manuscript to fragments and consigned the pieces to the wastepaper basket.

The theme that had baffled me was one of the simplest and most familiar which any preacher could possibly propose to himself. I was advertised to preach on: A Barnyard Parable. The title referred, of course, to the homely imagery by means of which the Most High repeatedly likens Himself to a hen brooding over her young. The symbolism occurs so frequently that a particular text seemed superfluous. In his first conversation with Ruth, Boaz speaks to her of "the Lord God of Israel under Whose wings thou art come to trust." "Hide me," cries David, "under the shadow of Thy wings!" and, in other Psalms, the phrase is constantly employed. "O Jerusalem, Jerusalem," exclaimed the Saviour, in one of the most impassioned and affecting passages in the New Testament, "how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not." The Bible abounds in this familiar imagery, and, in undertaking to preach upon it, I had congratulated myself on having a particularly simple enterprise in hand. I had carefully considered the relationship of a hen to her chicks, and had prepared a sermon in which I had stressed the gentleness, the vigilance and the care that God shows towards His children.

The question that started the new train of thought was a curious one. What man, I asked myself, would care to be likened to a hen? A woman does not resent the comparison. With her little ones about her, she often speaks smilingly of them as her chicks. But no man would dream of employing the figure in reference to himself. A man would hate to be likened to a hen; he would regard it as something very like an affront: and the question is, "How can I, or any other man, use in relation to God a phraseology which we would shrink from using in relation to each other?" It was that question which sent me out to walk beneath the stars and think.

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And, out there in the night, I solved my problem. I saw that a man would object to being compared to a hen for the simple reason that, in his case, the metaphor is a misfit. A man is essentially masculine: a hen is essentially motherly. We do not speak of the motherliness of a man: it would seem a contradiction in terms. Would it seem a contradiction in terms to speak of the motherliness of God? On the contrary, is it not possible that the symbolism of the hen and her chicks is employed with such frequency and force in order to stress the vital fact that the Most High is essentially motherly?

Unless that be so, whence came the motherliness of all our mothers? In every age men have paid tribute to the beauty of motherliness. Everybody knows that,

Long ago, when earth was thrilling with the rapture of the spring,

And the lovely hope and promise every heart was quickening,

Men and maids in merrie England used to to go a-mothering.

In those romantic days - the spacious

ness world we not only get them, but we are glad to get them. Life has taught me that much. If I had it to do over again I would thank the men who put the brakes on instead of getting angry with them.

### IV.

Don't fuss over trivials!

As I look back on my ministry I remember that I fussed a lot over trivial things. I allowed myself to be disturbed and worried over slights, and criticisms that make me smile now. They were mild compared with what the average business man has to contend with every day — and be patient over.

#### V

Don't object to letting your Laymen have their way now and then!

Especially in unimportant matters. As I look back on it, it seems to me that I rode rough-shod over almost every sort of a proposition, unless it originated with me; that I could have been happier if I had let men have their own way in ninety per cent of the matters that came up in our official meetings. Of course I would not advise backing down in fundamental matters, where convictions are sure. But, as I remember the ministerial viewpoint, one gets into the bad mental attitude of thinking that because a man on his Board disagrees with him, that that man is his enemy. If I had it to do over again I would learn to renounce more than I did in the business matters of the church.

#### VI

Remember that, compared with the Business World, the Church is a Paradise!

If you get to thinking that the Church is a hard place to serve; that the financial end of the church is difficult; that people are selfish about giving; that you feel like quitting over money matters; just take it from an ex-minister who has had both experiences, the Church is a Paradise of generosity, kindliness, liberality, and brotherliness, compared with the competitive system in the present business world.

#### VII.

Remember that the chief task of the Church is to set spiritual Standards!

I used to think that the chief task of the Church was to set social standards, to challenge civic righteousness, to arouse public consciousness. I now see that the chief task of the pulpit is to preach and to set spiritual ideals. It is the only institution which has this distinct prerogative and I believe that the business world and business men look to it chiefly for inspiration in spiritual living.

### VIII.

Don't make a Club House out of the church!

I used to feel that the church ought to be made over into a motion picture house, a parish house, a social club, a gymnasium. I now know that that is not its function. The high schools and clubs and Y.M.C.A.'s give us better athletic programmes than the church can provide, better gymnasiums, better pools. We cannot compete with the motion picture houses. We ought to quit trying.

### IX.

Don't get the false idea that a minister should act like a business man!

The business world hopes for and expects finer things of the minister of the church than ministers know. They do not want him to be like them. They want him to be different. He must be "set apart." They want him to dress normally if he chooses, although they do not dislike the clerical garb. They respect it if the man himself is worthy of respect. But it is my conviction that the back-slapping minister is not the popular minister. Men of the business world want to feel that their Dominee is, in a way, different.

#### X

Don't be afraid to talk Spiritual things in secular groups!

When you make speeches at noon day lunch clubs, lodges, and conventions, in God's name "speak a gude word for Christ!" Men expect it and hope for it and are disappointed when they do not hear it. Listen to them talk in the lobbies, and wash rooms after an honest minister has represented his calling well and his Christ and you will find that they respect the man who has stood by his guns. I find that business men would rather hear a poor layman make a spiritual address in a clumsy way; than to hear an eloquent preacher make a secular address in a crowd without mentioning his Christ or his Spiritual mission. Never address a crowd of business men without delivering your spiritual message. They expect it! They need it! They like it!

## Stone and the Worship of God

J. L. MANN, Architects' Service Bureau, Indiana Limestone Company

"In the beginning God" was written on the heart of man long before the book of Genesis came into being. The ruins of prehistoric temples and shrines offer mute testimony that man's first thought, his highest aspiration, has ever been the construction of beautiful and enduring tributes to his god.



Fourth Presbyterian Church, Chicago, Ill.

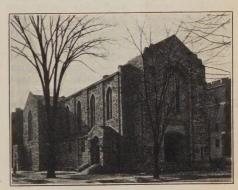
It is not a mere coincidence that the construction of God's first permanent dwelling place on earth was entrusted to Solomon. We read, "I have given thee a wise and understanding heart; so that there was none like thee, neither after thee shall any arise like unto thee;" again "and the house, when it was in building was built of stone." The Bible then proceeds to tell how Solomon searched through the length and breadth of the then known world to find materials and craftsmen worthy of "the house of the Lord."

In churches and cathedrals built since the beginning of history are found works of art of the world's greatest masters. In fact the culture of past races must be studied largely in temples dedicated to the deities they worshipped and feared.

While God's presence extends to the humblest dwelling, it is clear that structures

dedicated to Him should be noble and enduring, free from pretense and sham. The feeling of some of our forefathers that everything religious should be plain, austere and solemn is giving way before the doctrine of brotherly love and artistic perfection in all things, with the growing belief that the church should be a thing of beauty, pleasing to the eye and the embodiment of the highest ideals of art, perhaps the physical symbol and center of culture of the community as well as its spiritual inspiration.

The growth of this sentiment may explain the increasing use of a light pleasing colored stone like Indiana Limestone in the modern churches and cathedrals shown, for in this fine natural stone the church builder has a material that is durable, reasonably fine in texture, easily cut and carved, light yet warm and rich in colortone and a material that is pleasing to the senses, expressing truth, in keeping with the precepts of the New Testament, for it exemplifies in a pleasant and beautiful way the modern trend of religious thought;



Redeemer Presbyterian Church, Detroit, Michigan

and expression not of the dark and somber attitude of the austere Jehovah of the Old Testament but of the teachings of Christ, "the light of the world."

This trend is also exemplified in the feeling or treatment of design shown in the recent work of some of the best architects, in all of which the somewhat gloomy spirit of the past generation has given way to the thought of beauty and light, and yet withall rich in the harmony of form and color that is possessed to such a marked

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degree by the cathedrals of the middle ages.

For church buildings, large or small, no material is more suitable, none usually as rich and expressive of this feeling as the light colored limestone quarried in Southern Quite similar to the Portland Limestone of England, and vastly superior to the limestone of France, of which so many of the European cathedrals are built, it is a time-tried and proven material, even in this comparatively young country of ours, where it has been used for over 50 years in some of our finest buildings, religious, public and private. The limestones of Egypt have withstood the ravages of time for more than 3000 years, tool marks still being plainly visible on the base of the great Pyramid of Cheops. The stone in this world famous structure was taken from several quarries, but none of this stone is equal in purity or strength to that quarried in the Bedford-Bloomington district.

The fact that about 75 per cent of the cut stone used in fine building super-structures in the U.S. comes from this district is more readily understood with the realization that in addition to its unequalled adaptability to all types of cut and carved stonework, its durability, superior weathering quality and color permanence, it is low in cost as it lends itself more readily to quantity production than any other building stone in the world. The result is that in spite of relatively high and increasing wages paid in the district production costs are decreasing rather than increasing and the cost of buildings constructed of this material so aptly called "The Nation's Building Stone" is often surprisingly close to that of inferior materials or substitutes.

A little known development of the industry that is especially adapted to church building is the use of sawed strip stone broken to length at the site and laid up in the form of random ashlar or range work for the "field" or plain wall surfaces of buildings. Very interesting effects can be obtained in this way and the cost is considerably less than for cut stone produced in the usual way, usually less in fact than the cost of local field stone, and frequently approximating that of ordinary face brick. Where the "field" of the wall for any reason is of brick, the trim is almost invariably of some light-colored stone similar to Indiana Limestone, both because of its moderate cost and the pleasing contrast in color-tone with the brick-work regardless of whether the color of the brick used be red. brown or buff.

This most adaptable stone may also be used for church interiors, for wall facing, chancel fittings, screens, pulpits, etc. Its mellow rich light color-tone gives a beautiful effect, is free from glare and has fine accustic properties. Many interesting finishes may be employed. While a number of the most elaborate and costly church interiors in America are constructed of beautifully carved Indiana Limestone, veritable symphonies of praise to God wrought in this stone, it is not necessary to have it elaborately enriched with carving, as it can with equal effectiveness be employed in a simple manner.

Thus in the Nation's Building Stone, the Creator's greatest gift to the church builders of America, the churchman finds a material proved by time, sanctioned by custom, approved by leading architects, rich in modern examples and economical in cost which is adaptable to any type of structure from the largest church to the smallest parish house.

The few illustrations that space permits but inadequately serve to illustrate the range of design and usage that Indiana Limestone affords the builder of churches.

## The Proper Placing of an Organ

ALFRED G. KILGEN, Geo. Kilgen & Son, Inc., Organ Builders

The Expositor welcomes articles giving practical information on the purchase and installation of necessary church equipment.

Many hundreds of pastors are now completing plans for new buildings and can, through heeding the suggestions of experienced engineers, avoid much unnecessary expense and mental anguish generally attendant upon building errors.— Eds. The purchase of a suitable, artistic and effective organ for a church is no easy matter. There are so many things to be taken into consideration — things with which the average layman is totally unfamiliar — that it is a task not easily accomplished. However in a series of articles of which this is the first practical information is offered to the church contemplating

the purchase of an organ. The second will treat of the "Proper Tonal Design" and the third article on "How to Select an Organ." The subject matter of these articles has been drawn from an established firm's experience of over seventy-six years in America building organs for churches, in which time almost every conceivable problem that a Church has to face regarding an organ has been met and solved more than once, and the results obtained from this extensive experience are given in this series with the hope that they may afford valuable assistance to those burdened with the responsibility of purchasing a Pipe Organ.

It is customary, at the present time, in new buildings, to prepare a space for the organ at the time the building is being planned. This is a very wise and foresighted thing to do. However, the Building Committee or whoever is in charge, should insist that the Architect in designing the Organ Chamber confer with a reputable organ builder so that the chamber may be adequate and laid out properly. The very good reason for this is that every reasonable preparation can be made at the time the building is being planned so that there will be a minimum amount of alterations in the building itself when the organ is installed.



A typical "case and display pipe" organ exterior, M. E. Church, University City, Mo.

Instances are on record where an organ builder was not consulted when the chambers were built that resulted in a space far too small for the ideal organ. One particular instance came under the writer's personal observation where a church wanted an \$18,000.00 organ and the room allowed was only large enough for a \$6,000.00 organ. The result was that extensive alterations had to be made in the church to house

the organ, and, of course, the expense was not only tremendous in changing the building, but it was unexpected and thus all the harder to provide. Another example of this was a church which had a divided organ with one chamber on each side of the chancel but where no possible provision was made for connecting the chambers with a blow pipe to furnish the wind for the two sections of the organ. The Church in this case faced the alternative of cutting through



A typical "grille" organ exterior, Third Baptist Church, St. Louis, Mo.

two 5-foot stone walls through which the pipe could be carried (and which of course was a very expensive thing to do,) or of purchasing two organ-blowers entailing, of course, the double expense.

There are countless other instances of similar nature where additional and unnecessary expense has been laid upon the church from lack of practical expert advice which the organ builder can best furnish and which is cheerfully and freely given by any and all of the established reputable builders to any church or Architect asking for it.

### Construction of Chambers

Practically all of the established organ companies are recommending today that instead of the old-time niche, or organ space, and instead of an open gallery in which to install the organ, that the Church build proper chambers to house the organ. A chamber is nothing more than a room large enough to house the organ, or a section of it, closed on all sides except on the sides facing the auditorium, where a large rectangular opening is left which is called "Tone Opening." Into this tone opening the organ builder eventually puts his swell

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## The Inspired Tinker of Elstow

ARTHUR STEVENS PHELPS

Dr. Phelps, during his professorship in Berkeley Baptist Divinity School, conducted class work on the subject "Great Personalities of Christian History," which embraced biographical study of great Christian leaders and their times. Men who have laid the foundations of Christian civilization, founded denominations, and led national reforms. The makers of history, under the hand of God, in primitive, mediaeval and modern times. Research work in the lives and achievements of their contemporaries.

J. Whitcomb Brougher, pastor Temple Auditorium, Los Angeles, says of Dr. Phelps, "He is one of the most brilliant platform speakers in America. He is a thorough student, a fine scholar, a master of fine English, and is gifted with the power of popular address. He has an inexhaustible fund of good stories, which he uses to good effect in illustrating his lectures. And thus he holds the attention of his audience from the time he begins to speak until he quits. He is always worth hearing."— Ed.

The literary world celebrates this year the three hundredth anniversary of the of the birth of the most popular writer of the English tongue. the "Shakespeare of Theology." Yet Pilgrim's Progress has enjoyed a popularity greater than that of Shakespeare or any other writer. are three reasons for this. First, it is loved by the children, who are the world's surest literary critics. Sec-

ond, until fifty years ago, the Christian world looked askance at novel-reading, but welcomed Bunyan's masterpiece because it had all the charm of popular fiction without its supposed spiritual dangers. They were reading a first-class novel and didn't know it. Third, it is profoundly religious; and the book or cinematograph that combines religious inspiration and moral instruction with strong human interest steps easily in front of all competitors. The fame of this human kaleidoscope was instantaneous. It ran through edition after edition in Great Britain, with an even livelier sale in other nations, besides appearing in a dozen pirated disguises of phrase and verse.

The brilliant brazier was born in 1628 at Elstow, about a mile south of Bradford. His cottage, after being somewhat splintered by souvenir sliver-hunters, was pulled down; but the ancient pew of his fine church, in which he used to sit and tremble, still survives. Hundreds of letters and other known data for the material history of his life have not yet come to light. But he has left us his moral and spiritual

In reading lists of the "Best Sellers," we sometimes exclaim: "So-and-So has been among the best sellers for five months!" What do we think of an ignorant mender of pots and pans that can write in prison a book on religion that shall exhibit so accurate a knowledge of human nature's ways, and be written in so faultless an English style, that it proved the leading best seller for nearly two hundred and fifty years! And the author so modest that, with all his famous dreams, he never dreamed that he was to be the father of the Novel, and the most popular writer in the English tongue! Suppose he had copyrighted his books - what would the royalties have come to, by 1928?

biography in Grace Abounding to the Chief of Sinners, while the Pilgrim is an account of his struggles heavenward, and The Life and Death of Mr. Badman, a sort of Pilgrim's Progress thrown into the reverse, is a graphic character-study of his neighbors and business customers. No one has yet been sufficiently valorous to pick up the gauntlet which in one of his books he threw down:

"He that liketh it, let him receive it; and he that doth not, let him produce a better." Owing to their vagabond habits, tinkers were ranked with gypsies in public disesteem. a shame that Bunyan accepts, but his modesty exaggerates the facts: "For my descent, then, it was, as is well known by many, of a low and inconsiderable generation; my father's house being of that rank that is meanest, and most despised of all the families of the land." He was ever ready to put his best foot backward in speaking of himself. Egotism is responsible for more dammed-up and check-mated careers than any other trait of character. One that refuses to see his own weaknesses and defects will take no measures toward self-development. The reader must not be misled by Bunyan's appraisal of his rough and boisterous boyhood: "From a child I had but few equals (especially considering my years which were but tender, being but few) both for cursing, swearing, lying and blaspheming the holy name of God. . . . . I was the very ringleader of all the youth that kept me company." Later in life, envious fame

whispered the converted jail-bird a witch, murderer, Jesuit, highwayman, and what not. He "bound these lies and slanders to him as an ornament," but hotly resented their charges of impudicity.

Bunyan's early spiritual history is a problem for the psychologist. In view of the "dreadful dreams and frightful visions with which the Lord frightened" him, Macaulay takes the easiest way out, and declares the young man's mind to have been "frightfully disordered." But one in truer sympathy with the day in which he lived, and the great mentality and crystalline sincerity of the man will draw a different conclusion. The lurid pictures of hell and the wrath of God which Puritan preachers painted, while discounted by the majority of their hearers, were appropriated by a man of Bunyan's honesty as being literal fact. What effect might it have on the preaching of today, were there to be one or more in every congregation who would apply to themselves in an exaggerated form every word that they heard from the pulpit, and then go out and instantly put it into practice? His was, too, a day of morbid religious views. boundary line between the kingdom of heaven and Vanity Fair has become in our day somewhat hazy. But in Cromwell's day, Heaven and Hell were more real and farther apart than Boston and San Francisco (a comparison that need not be taken too literally). Reason had not yet entered the lists with dogmatism. At ten years, Bunyan wished that there were no hell, or if there were, that he might be the devil, and so get whip-hand of the situation. His mind was not of the sort to make mental reservations. That was what. When he fell into the sea, and into Bedford River, it was the direct interference of divine providence that brought him ashore; as it was when he struck an adder over the back, and stunned her, and then with his fingers drew her fangs. When, in his brief military service, whether on the side of Parliament or of royalty we do not know, another enlisted in his place for a certain siege, and was shot through the head with a musket bullet, Bunyan's faith was not of sufficiently complicated a character to ask questions about the action of providence in the other sentinel's case. He took it for granted that God knows what he is about. Out of this military experience grew the terms and situations of his Holy War which, said Macaulay, had there been no Pilgrim's

Progress, would have been the world's greatest allegory.

Though not much above twenty at the time of his first marriage, in 1648 or 1649, he chose his wife sagaciously. For she was a godly woman. And she needed to be. The young couple were sordidly poor, "not having so much household stuff as a dish or a spoon betwixt" them both. Her estate consisted of two books, of which one, The Plain Man's Pathway to Heaven, may have suggested the title of Pilgrim's Progress. We find him now attending church, singing lustily, and envying priest, clerk and vestments. One Sunday he was profoundly stirred by a sermon against Sunday sports. his favorite sin. But under the influence of a good dinner he, like many another man, "shook the sermon out of his mind." However, returning to his sports that afternoon, a voice from heaven suddenly darted into his soul: "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?" Though this broke up his game of Cat, it only deepened his despair; so that he concluded: "I had as good be damned for many sins as be damned for a few." One day a woman, herself a loose character, rebuked him through a window for his ribald profanity, at which he was a literary master, and he swore off swearing, to the amazement of his neighbors, justifying his later saying that a man may depart from sins that will not depart from him. Sinai lay heavier on him at this period than Calvary. The poor fellow dwelt in an agony of mind for years. His great restless heart had a fiendish impulse to experiment with damnation. He longed to commit the unpardonable sin. He even offered in his heart Christ for sale; and as such nightmares of conscience travel fast, he soon concluded the bargain, to his whelming despair. He had an uncanny skill in recalling those passages of Scripture that confirmed his fears. No stubbornness is stronger than the stubbornness of melancholy. Discouragement is sometimes a sort of spiritual pride, which exalts one's selfimportance. He could find "neither foothold nor handhold among all the stays and props of the Christian life." His suffering was a school from whose tutelage he was graduated into a rare sympathy for human pain. There was only one sentiment that proved to be stronger than the grim walls of his Doubting Castle, and that was the

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## Mothers' Day

REV. H. BROWNLEE

In the flowery month of May, when so many beautiful things spring to life it is especially fitting that Motherhood should be given signal honor.

Though the setting apart of a particular day to be known as "Mother's Day" is of very recent origin the custom of displaying respect dates back to ancient times. Authorities say that the earliest record of mother worship lies in the tales of the ceremonies by which Rhea, the great mother of the gods, was worshipped in Asia Minor.

Two hundred and fifty years before the birth of Christ Greek influences introduced the worship of Rhea (Mother) to one of the famous cities of Rome. There worship was held in the month of March when the people came to present their gifts in the temple and to enjoy a period of social activity. It was known as the festival of Hilaria.

Christianity changed the mode of celebration, but retained the ancient custom. From the pagan rite in honor of Rhea it developed into an observance in honor of the "Mother" Church.

Christians on the sabbath day would visit the church in which they had been baptized, and lay some gift there upon the Altar.

It is thought that out of this worship of Mother Church the idea of a Sunday known in antiquity as the "Mothering Sunday" sprang up. Traces of this observance are found today in many of the outlying districts of France, Germany and England. Among the simple peasant folk, to go "A Mothering" is customary.

In the early centuries, when the principal work for young people was upon the landed estates, holidays were few. At mid-Lent the hearts of the employers became tender as they thought of the message of Easter. All of the employees were allowed to visit their homes on a particular Sunday. Little gifts were generally carried by these young people to the mother in the home.

Years passed on; motherhood became more 'precious. While Mothering Sunday fell into disuse, children were none the less appreciative of her goodness. It was the happy thought of Miss Anna Jarvis that led to the setting apart of a definite day to do her honor and to be known as "Mother's Day." Realizing how much she owed to

her own mother she set aside a particular day in which her thoughts should be chiefly of her. Others were impressed with the observance and it eventually became, as it is today, a great national event.

The object of the day according to official declaration is "to honor the memory of mothers who have gone; to brighten the lives of those who remain; and to foster among men, women, and children, the love of their homes and their parents." In this busy restless age it might pay all of us to make less of business and more of mother.

Some time ago a college professor selected twenty different groups of students, from pupils in an ungraded country school, to senior class in college. Each person was asked to write, without consulting anybody else, what he considered the most beautiful word both as to sound and sense in the English language. Of the six hundred who answered the question four hundred and five wrote "Mother." The next largest was eighty-two for the word "Home." The latter eighty-two might well be added to the four hundred and five for home isn't "home" without a mother.

What tender memories cluster around that word. Oftentimes I find it difficult to recall the scenes of childhood as the greater part of my life has been spent in another land; amid far different surroundings. The low roofed thatched cottage has been replaced by a modern dwelling. Green fields abound instead of bog. There is one picture, however, I shall never forget. Outside of the cottage the shadows of evening are falling; the wind sighs and moans as it tosses to and fro the hawthorn hedge and rose bushes. It was the time of day when "the glimmering landscape fades on the sight." Inside the cottage the fire of turf burns brightly on the open hearth. The older members of the family are reading or preparing their "Homework" for the village school. The sound of mother's voice can be heard from the adjoining room singing a lullaby -

"Hush, my dear lie still and slumber; Holy angels guard thy bed."

More often it might be the words of an old hymn such as "Rock of Ages." In after years, the thought of these nightly (Continued on page 950)

## Was the Sabbath Made for Ministers

REV. HENRY H. BARSTOW, D. D.

Foolish Question Number Steen-Hundred and 'Leventy Thousand! Are the ministers not the sturdy champions of the Sabbath Day? Are they not the ones to whom the rest of the folks look for leadership in beating back the deadly tide of evils that menace its sacred traditions? Who, if not the ministers, have a right to the privileges of the day? etc., etc. But not so fast, brother! Who among all the people break the Sabbath more persistently and insidiously than the ministers? Who works seven days a week more regularly and rigorously than they? What right have they to ask others to keep the Sabbath when they themselves are the chief offenders in desecrating it?

The Lord said, "The Sabbath was made for man: not man for the Sabbath," and yet to see the average minister put in his hardest day's work on the Sabbath one might think that in his opinion the chief end for which he had been created was to keep the Sabbath and every other day in the week exclusively for his specialty. Yes, yes, of course we are, like we tell other folks, bound to dedicate all our time in the bonds of sacred stewardship to the Lord's work. But how in the name of consistency are we going to fit the Sabbath into the strenuous program of life that the church, the world, the flesh and the devil - if not the Lord - demand of us?

A fair question that! A fair exception the one implied in that little parenthetical phrase, "if not the Lord." Does the Lord demand it of us? Christina Rosetti says. "The Master never asks of us such busy service as leaves no time for resting at his feet." If the Lord were speaking to an ordinary meeting of the Ministers' Association of Boom City on a Monday morning what would He say? There they are, with brains fagged, consciences still throbbing under the inflammation of high-power Sunday sermons, compelling themselves to listen to turgid papers on threadbare themes, passing superfluous resolutions at the instigation of super-heated advocates of impecunious upliftings, taking themselves with a seriousness that a good healthy sense of humor would render a bit pitiable if not ridiculous. At any rate they do a multitude of things that seem much ado about nothing to the folks who read about it in the afternoon papers.

Suppose, indeed, the Lord should step in on the meeting what would He say if asked to make "a few remarks?" I wonder if He would not talk to them a bit quietingly about the lilies of the field that toil not, etc., or the birds of the air that gather not into barns. I suspect He would suggest that they beat it to a "desert place apart" for a little seclusion along with Himself. Something of that sort, I imagine would be the burden of His five minutes assigned by the program committee. I am perfectly sure if the subject of the Sabbath were under discussion He would say, "Yes, the Sabbath was made for ministers: not ministers for the Sabbath," If someone were to ask how a minister could keep the Sabbath and still do the things expected of him, I do not know what His answer would be, but by several years of experience I have developed a method of keeping the Sabbath that I am convinced comes much nearer the mind of the Master than the hectic fashion in which many ministers strenuously break it in the name of "Christian service."

I use the word Sabbath in its literal Old Testament sense. For my own purposes the Sabbath is still the seventh day, not the first day of the week. In that particular I am a Hebrew of the Hebrews, a Pharisee of the Pharisees. I find that for the needs of a Christian minister who must work his hardest on Sunday the Lord's Day, Saturday, gives the best results as a day of rest and recreation. "Oh well," says some brother, "that is a mere quibble. That may fit your needs, but it would never do for me. My work demands, etc., etc., " and then comes the usual story of this and that and something else mostly irrelevant to the point. Many of us do things in a certain way because we have habituated our minds to think that is the only way we can do it, which in plain English is pure bunk. For many years I followed the habit of working Saturday up to the last minute, and then imagined I was resting Monday by going to ministers' meetings, committees, etc. Again, pure bunk! Vanity and vexation of spirit! Not rest, but wreckage, and more of it!

Here is the plan in all its simplicity and obviousness that has meant untold values in strength maintained, greatly added force on

(Continued on page 944)

### EDITORIAL

### For the Night Cometh

OT so long ago he called me and in broken voice asked me to come to his room. For eight years he has been my friend. It was the call of a friend. I answered, and made my way to the dormitory in which John had lived some nine years. I found him sobbing, lying full length upon the cot in his small room, his little crooked body shaken by his sobbing.

He had vouched for an acquaintance, as he had vouched for many; vouched for him that an overdue rent bill would be paid; vouched for him that his friend might not be turned out. The day had come when the one vouched for had defaulted, and now my little friend with a twisted back had been called upon for the larger portion of his small

monthly salary to make good the promise, or get out.

I could not withhold a positive protest; my friend had called me. A reversal of the dismissal order was secured and the only home John knew and loved, the only one he could turn to in his mind, remained his.

They said he was hard to handle, had a temper, was an agitator, was not as easy to get along with as many another, who were incidently of lesser individuality and conviction, in spite of normal body such as he had never had. Maybe it was true. If so, it was all in his favor. He was a man, dealing with men as men and asking nothing more than that he be dealt with as becoming men of spiritual strength if not physical.

Today, so shortly after having heard his call, I stood in a room darkened by drawn blinds and heavy with the sweetness of banks of flowers, where sober faced men and women with reddened eye passed slowly by and looked down on the quiet face of a friend they had lost, stood again before my friend and looked down on his still countenance and was thankful that that power, having the direction of my course in His keeping, had run it parallel with this course now ended, and had brought the friendship of so wholesome a character into my life.

Here were gathered a crowd of men and women, not to grieve for John, for as the speaker well said, he had gone where no physical imperfection could handicap, but to grieve together in the loss of a friend. I overheard two of them as they moved slowly away after the short service. One said, "This crowd of men who have left their offices and their responsibilities and come to this service is a beautiful testimony to the number and type of his friends." The other replied, "John had friends because he himself was a friend."

We are still travelling the old Jericho Road, and many continue to pass by on the other side. The call for the good Samaritan still echoes down through the ages, nor should it call for the passing of a noble friend to indicate our Christian duty. Let us not forget that the admonition is "Go work today in the vineyard."

### Reaching the Tamarack

HE knack of skiing, learned during tender years, had not been forgotten, as I had feared it would prove. Petulant thigh muscles and numerous other protesting anatomical sections indicated years of inaction, yet withal, I found a long forgotten joy in that supervision of a ski-troop of Scouts, which was mine.

I shall not soon forget those days; the joy of life; the deep, sharp tang of sub-zero air on my lungs; the sting of powdered snow on my face as it flew up from my speeding ski; companionship with the boys, there were about thirty of them, on our weekly ski trips.

Frequently, I have stood at the brow of the long, snow-covered hill and watched that band of boys, singly and in groups, go speeding down over the first incline, sweep away over the little Scrub-Oak-covered flat, to drop from sight for a moment on the steep in-

cline beyond, whence they flew on down over a longer and more gentle drop, only to be lost to sight in the swirl of snow they threw up as they cut into sharp, speed-breaking circles way down there by the swamp, where the hummocks, snow-piled, ran over the flat to the edge of the Tamarack jungle. There the half-mile trip ended, not from choice so much as from necessity.

Many a time, as their rapidly dwindling forms, dim in the snow haze behind them, sped on and down, I had occasion to study those long, graceful, converging tracks, made by many pairs of deftly handled skis. On clear days they could be seen clear to the Tamarack, the goal for which the skier strove. There were many tracks covering little better than half that distance. Many, starting out in graceful sweep, lost their momentum in the Scrub-Oak, where the way among the trees had not been carefully chosen and where speed was lost in avoiding stumps and turning around trunks which stood in the direct line of travel. Others, less numerous, cut straight away from where I stood, dropped down and through the woods without so much as changing their course a single degree. These were the tracks of those who chose their path before making their start of a few awkward running steps. These were the ones to reach the Tamarack, where long distance records depended upon a matter of mere inches, records which fully compensated for the long hard climb back to try again for even a better record.

Not all of us, probably few of us, would as a matter of choice, care to slide our feet into the straps of a pair of skis to follow some of those youthful skiers. Yet our tracks are as theirs. An examination from the heights must reveal a marked similarity. It must reveal that where our course has not been carefully studied and planned, we end in a maze of backtracking among the Scrub-Oak. It must reveal that only the well-planned and straight track leads to the Tamarack.

### To Charm or Prepare

T is a simple little folder, announcing the last two weeks of Noonday Lenten Meetings held in a downtown theater, convenient to the hosts of workers in the great metropolitan center. One side carries the picture of a popular minister and gives his subjects for the week. The other side carries the picture of another, known and loved where he is known, with his sermon subjects. But my thought concerns not the circular, not the services with their constant overflow attendance, not the speakers, directly, quite so much as the subjects of their Lenten noonday meditations.

The subjects upon which the first one speaks are these -

Monday, "The Lost Art of Laughter."
Tuesday, "The Gospel From a Sky-Plane."
Wednesday, "Jesus the Gentleman."
Thursday, "Light-House-Keeping."
Friday, "How to Remember."

Popular subjects? Yes. Entertaining? Yes. But just how far do "trick subjects" merit place in Lenten Devotions, to the exclusion of the story of the cross? Just how far will a hungering soul and penitent, seeking a moment at mid-day, hastily snatched from from the heart of a day of labor, be able to look within to see what lingers there, when the speaker attempts to revive the lost, or conveniently lost, art of laughter? Just how far can a dissertation on "Jesus, the Gentleman," satisfy that soul longing for a "Jesus, the Crucified?"

Under the picture of the youthful Doctor of Divinity appears this introduction, "Dr. Blank is the genial, wholesome, earnest and dramatic personality that has charmed thousands, etc., etc."

On the reverse side of the circular, the picture of the Bishop and his sermon topics:

Monday, "I Believe in God; The Unchanging Quest."
Tuesday, "I Believe in God; The Spirit in Man Today."
Wednesday, "I Believe in the God That Jesus Represents."
Thursday, "I Believe in the Fellowship of Christian People."
Friday, "I Believe in the God of Calvary."

And under his program for the week, I read, "His Holy Week messages culminate in a soul thrilling Good Friday service that moves the entire city. They inspire, comfort and prepare our hearts for the celebration of Easter Sunday."

What a contrast! Where the circular speaks of the personality, the dramatic personality of the first man it speaks of the second man's message. For the "geniality" of the first man we find the "inspiration" of the second man's message. For the "wholesome" quality of the first man we read of the "comfort" found in the second man's message. Where the circular indicates that the first man "charms" his hearers, this second "prepares." What a contrast!

If you go to your pulpit to "charm" your hearers, is not your sacred Lenten opportunity lost and your calling nullified? If you go to your pulpit to "prepare" the hearts before you for the celebration of Easter Sunday, you follow in His steps, who went before.

There is a marked difference between an afterdinner speech and a Lenten meditation. I tell you, you labor in vain when you would substitute "charm" for "preparation" in your Lenten meditations. "Except a man be born again," is the way — not, except a man be "charmed" again.

### Make That Adjustment

NEVER stopped to figure it out, as I preseume a most efficient business method would dictate should be done, so I can't say just how much a single fold of paper has been costing us here in the office. Yet when we print a hundred thousand circulars, or more, and have to fold or have them folded three times apiece, your young grammarschool hopeful will quickly tell you that is three hundred thousand folds. Say three or four motions are needed to make each fold and you can see that the job, when done by hand, is a real one. It takes time to do it. Time is money in the publishing business as well as in the business of the parish. So this folding is an expensive job.

Of course I was interested when a salesman brought me information concerning a Multigraph folding machine, motor driven or hand driven, which was simple, efficient, and adjustable for a number of different kind of folds. After a demonstration the little machine was installed and now when I hear it busily grinding away, out in the outer office, I know that the machine is doing the work the girls used to do by hand, while they are busy in some other direction.

I was out there just now and had called to my attention that the machine was not working properly. They were having a lot of trouble with it. I am not a mechanic, though I am entranced by a machine working smoothly. The folds were being made properly, but the folded papers were coming out the back almost as much as out of the front, as was proper. I stopped and shortly discovered that a slight adjustment was all that was needed, a turn or so on two small screws and all was well, and as I came back here to my desk I saw parish machines in the same condition. They simply won't work properly. We throw up our hands in despair and begin longingly to look for distant parts, when as a matter of fact nothing more than a little adjustment is necessary, possibly a very little. Should you feel that the machine is not folding properly, use your mechanical ability and look for the spot that needs slight adjustment. Any machine will run smoothly when proper adjustments are made.

### **Preachers and Preaching**

### THE PITFALL OF THREATENING

Dr. John A. Hutton, of London, in a recent interview, has raised the question whether a great deal of preaching does not specialize a little too much in exhortation and too little in instruction. His

query is well worth facing. He says:

"It may be, too, that they have been tempted, face to face with an indifferent or stiff-necked generation, to adopt the language of threatening which only betrays impatience. We who believe, have all of us - it may be, allowed the world to rattle us out of our final quietness and confidence. We have become querulous, passionate, contemptuous: giving outsiders the impression that we are dissatisfied, or that we suspect we are beaten. Thus we have lost our attractiveness, our 'grace;' and to our invitations that outsiders should come and share our life, these reply in effect, 'Share what? Life seems to you no less a worried thing than with us. Your zeal sometimes has even the note of envy, as though you chafed at your own restraints. Show us your faith by your happiness, your friendliness: in fact, by your goodness." - N. W. Christian Advocate.

### AN APPEAL TO MIDDLE-AGED MEN

A humorous appeal to middle-aged men which contained a great amount of sense was made by Mr. Harold Early, of Witney, at a crowded gathering of men at a London dinner the other night. "We are fond of talking about pillars of the Church," he said. "It is a great phrase. There are too many of us, however, who take root in a church and stand still. What we want is movement. It always strikes me as odd that such a wonderful thing in its venturesomeness and romance as the average boy should grow into such a dull thing as the average man! The middleaged male really does take himself so seriously, so carefully, so cautiously, in his health, his business, his religion. Generally some woman plays up to him. Perhaps it is a wife, or a mother, or even his landlady. We are told we really are doing too much and must take care of ourselves. And when the parson, dropping his voice into an even sadder note than usual, talks of those who bear 'the heat and burden of the day,' we murmur, 'That's me!' Let us go in for a few adventures and take some risks for Christ!"- Sunday School Chronicle.

### HIGH PEAKS IN PREACHING

I imagine that if any preacher who has tried to make a going concern of changing churches for about thirty years would make a graph of his themes, he would find that he has reached his peaks in those sermons which grew most directly out of his deepest experiences and address themselves most directly to the enduring needs of his congregations, and that his main lines lead through old regions with the old signposts of the Christian faith for range finders. There must be something after all, in such permanent progress.—Gains Glenn Atkins, N. W. Christian Advocate,

### ARE MINISTERS BEING "MANAGED?"

Lecturers, sportsmen, and many others engage managers to conduct their affairs. We wonder whether self-appointed managers are not provided for many ministers. How many churches have always given their ministers the required freedom which will safeguard their work? The most ignorant sometimes compel him to change his type of sermon, or criticize his scholarly work in a subject concerning which they themselves are abysmally uninformed. He must often live in a parsonage totally unsuited to his needs; lack of repairs doubles his bills. How many parsonages, for example, have a first-rate furnace? ministers indeed escape unscathed from the wellknown but deplorable eddies of gossip in their parishes. And have you ever heard of a minister who did not have to revise his perfectly legitimate private habits or his code of ethics? Some churches want their ministers to attend all meetings in the church building, no matter of what nature. Some others reduce the minister's salary if he is unmarried; but why should not men in such a profession, who know how to spend money wisely, have a little extra to spend? Must they be the example for all the different kinds of weakness found among the members? Churches should be critical about candidates for their pulpits, but they should finally call men who merit their full confidence.— Congregationalist.

### The Bulletin Board

Forgiveness and kindness, if practiced, will become easier each day.

Stewardship implies planning, and applies to

time as well as money.

We cannot love others without benefiting them. Only the game fish swim up stream.— John Moore.

Make your promises to God as binding as those at your bank.

Complaining about your church is one way of

knocking your own reputation.

Do not look forward to the time when hunger

no longer drives you to work.

It is only by activity that men can hope to be

happy.

Man needs the feeling that he deserves a place in the sun, that he is needed.

The highest reward for human service is on the mental side, the approval of conscience.

Our day of spiritual power lies in tomorrow, not in yesterday. Use it.

The human race will survive to the degree of its spiritual development.

God cannot be omitted from the program of human progress.

The Church speaks a message to this age, as well as she spoke to past ages.

Trying to live without the message of Christ is like trying to make bread without leaven.

-Stanley E. Smith.

# Methods of Church Work

Plans and Ideas Used by Active Pastors.
They may be Adapted for Use in any Parish.

### MAY, 1928

Mothers Day. Music Week, May 6 to 12. Ascension Day, May 17. Whitsuntide, May 27. Memorial Day, May 30.

### SUGGESTIONS ON MOTHERS DAY

Plans for the Mothers Day service are necessarily on a high spiritual plane. While some novelty may be desirable in order to secure special interest experience has taught many ministers that a strictly religious service with a deep spiritual note is the most acceptable for this occasion.

The man on the street, in the office, and in the factory, is anxious to show his deep veneration for his Mother; the mother of today, though she receives and is entitled to receive the homage of her sons and daughters, is grateful for the opportunity to allow her own mind to span the years and dwell upon the gracious love and virtues of her own mother; boys and girls, in spite of present day tendency to place on them the blame for all the ills of the world, are endowed with an uncanny sense of recognizing that which is true and worthwhile and they do not hesitate to show their appreciation of Mother. Planning a dignified and spiritual service on this occasion may help to curb the tendency of growing children to flaunt the efforts of parents to guide the habits, character, and associations of lives entrusted to them by divine providence.

A pastor in Brooklyn, New York, enlisted the working committee of young mothers to care for the decoration of the chancel and church. The committee decided to ask for the co-operation of the Men's Brotherhood in securing potted plants for use in the chancel. A large colored print of a modern Madonna was secured. From rough, light lumber was fashioned a stand in pyramid shape about eight feet high at the highest point, and eight feet wide. The shelves were placed in recessed effect, about eight inches above one another. The topmost shelf or point was used for the most effective and beautiful plant, next to that and below, there was room for several colorful plants; on the third shelf or tier from the top allowance was made for the picture of the Madonna used as the center of the grouping. The print was fastened in place, well centered, and plants grouped on the remaining shelves to complete the plan. Plants with spreading leaves and blossoms were used next the print to cover the edges well. The print was lighted with a shaded light fixture, such as is customarily used in art exhibitions. This

floral decoration was placed a little back and to the side of the reading desk, where the pastor stood to read the scripture lesson selected for the service.

Especially attractive programs were printed and delivered to the homes of mothers in the community and those on the membership list. Since the service was planned for the Mothers, all mothers who cared to participate were requested to assemble in the Sunday School rooms. At the time appointed for the opening of the service, the Junior Choir led the processional of mothers into the church auditorium. At the door of the church entrance, each mother was presented with a carnation. The service was formal, with a 30 minute sermon by the pastor.

From the pastor of a Baptist Church in a midwestern city comes a program announcing a service in which one much-loved mother was chosen to take part in the service, her presence and part in the service symbolizing the presence and part of all the mothers in the service, work and love of the world.

A seat was provided for the honored woman beside that of the pastor. At the opening of the service, after the pastor had made the announcement of the special significance of the service, a lovely floral tribute was brought to the pastor by two young men. It was the gift of the young men of the parish, and was in turn presented to the honored guest by the pastor.

During the singing of a tenor solo, "Mother o' Mine," two young women presented their offering of flowers, as a tribute to their mothers. A special offering was presented for the purchase of a copy of Whistler's Mother," to be hung in the women's social rooms of the church.

Dr. Wm. Henry Geistweit, pastor of the First Baptist Church, Dayton, distributed copies of Hovenden's "Breaking Home Ties" with the program for the Mother's Day.

### MUSIC WEEK

Pastors will find no difficulty in securing the co-operation of the music department of local schools in planning an impressive musical service, of interest to young and old. The Expositor has published many excellent musical programs in years past. These may be found by examining the annual index in September issues.

The National Music Week Committee has planned as a special feature the recognition of American music and American composers. You can secure suggestions on this feature by addressing the committee at 45 West 45th Street, New York City.

### ASCENSION DAY

The spiritual meaning of Ascension Day is often neglected entirely, and more often hidden in the maze of "special day" celebrations during this season of the year. "Except I go to the Father" has a definite meaning and the relation between the going of the Saviour to the Father and the coming of the "Comforter" has a definite place in the education of the Christian believer.

Your plans for services in May may well be designed to link together the facts and incidents of the Ascension and Whitsunday as presented to us in the Bible. Both incidents will have greater significance to the Christian believer if he understands their meaning to him in the program of

personal salvation.

### NATION-WIDE ATTENDANCE CONTEST

The following Baptist churches, located in widely separated parts of our great land, are competing in attendance records during four Sundays in April:

The Baptist Tabernacle, Atlanta, Ga. First Baptist Church, Minneapolis, Minn. Temple Baptist Church, Los Angeles, Calif. First Baptist Church, Shreveport, La. Temple Baptist Church, Brooklyn, N. Y.

Lake Avenue Baptist Church, Rochester, N. Y.
This means every member of the churches must
get to work. We must be present both services on
Sunday and at Bible School and Wednesday night.

Read Dr. Massee's letter:

"Everything is now set for the big contest for attendance the first four Sundays in April. We hope that it will go over with a bang, and become a stimulus to church membership the nation over. The following items seem to be the consensus of of the contestants:

"1. Count the actual attendance made at all services for preaching — Sunday morning, Sunday evening and at prayer-meeting, and in the Bible School. No reports made by estimate. All

actual counts.

"2. The contest to be decided both by actual count and by percentage. We will make the First Baptist Church of Shreveport the norm. They have 4,000 members. You will understand how to make the percentage, or pro rata count.

"3. In your first letter report the counts for Sunday, April 1st, and please state the actual

membership of your church on that date.

"4. Reports of the beginning of the contest

"4. Reports of the beginning of the contest made by Massee to the Associated Press. Then a second report will be made after Easter Sunday; and a final report to the Associated Press at the close of the contest, after the fourth Sunday in April.

"If you have any suggestions to make, please send them in a round robin letter to each of us.

"Here is wishing you success over everybody but Tremont Temple. We intend here to show

you how to do it. Let's go!"

Let us all work together to make April our greatest month. It will be our "Ingathering Month." Our Sunday night and Wednesday night services will be evangelistic. Tell your friends.— Tabernacle Tidings.

### AN EVANGELISTIC CAMPAIGN STRIKINGLY PLANNED

Asbury Methodist Episcopal Church, Uniontown, Pa., has through the leadership of its pastor, Rev. Burr R. McKnight, D.D., set in motion the following plan. While this campaign was planned and carried on through the Lenten and Easter season, it will be equally effective at any other season of the year. A Scriptural Plan will be noted in the figures used.

### The Pastor's Council

In addition to the Pastor and the Official Board members have been asked to serve as a Pastor's Council on Evangelism, to help launch the Easter plans. They held their first Conference with the Pastor last Wednesday evening. Count them and see that there are Ten in the list. This is the number of the Ten Commandments and these Ten leaders will be, therefore, known as the "Ten Commanders."

### The Evangelistic Commission

The "Ten Commanders" forming the Pastor's Council will this week each secure six other members of the church who, together with them, will make ten groups of 7 to assist in carrying out the Easter Plans. Here we have another Biblical number, 7, as in the case of 7 days of Creation, the 7 Golden Candlesticks, etc. These 10 groups of 7 each will then compose the Commission on Evangelism. This group of 70, incidentally, also corresponds to the number of Disciples sent two by two by Jesus in making the first evangelistic effort of the Christian Era.

### The Entire Church

Under the leadership of the Commission on Evangelism, in turn the entire membership of the church is to be called into active service in making Easter, 1928, the very best ever.

#### The Easter List

To make the Biblical plan of figures complete, the goal for the Easter List was set at 70 new members to be received into the church in a body on Easter Sunday. You, as one of the members are to try to win at least one new member for this list. In connection with the efforts, if you will also hand the name and address of your friend or friends to one of the Pastor's Council whose names appear above or to Dr. McKnight or telephone it to Miss Pope at the church office, 'phone 1000-J, some member of the Evangelistic Commission will also call and assist you in winning them for Christ and for the Easter List.

### Old Fashioned Revival Meetings

In connection with these plans and for the spiritual helpfulness of each one individually and the church in general, Old Fashioned Methodist Altar Revival Meetings are to be held on the four Sunday nights preceding Easter, commencing tonight at 7:30 in the auditorium.

### Passion Week Services

During Passion Week or, from Palm Sunday to Easter (April 1st to 8th), a series of Passion Week Services will be held in the Lecture Room of the church. Here a large platform is to be built for the week and an enthusiastic Easter Evangelistic Chorus is to lead us in the music for the

week. Special song books are being secured for their use. These services will come to a climax on Good Friday in an Easter Candlelight Service led by the young people of the Sunday School and the Epworth League.

Easter Community Service

It is planned to make the Easter Sunday night a Union Musical Service held at Asbury Church under the direction of the Uniontown Choral Society.

Easter Sunrise Memorial Service

In view of the Union Service in the evening, there will be no Union Sunrise Service on Easter Sunday this year. Accordingly, Dr. McKnight has been asked to prepare for the first time since coming to Asbury Church, a service he calls "The Easter Sunrise Memorial Service." Further details of this entirely new idea will appear later.

Easter Thank Offering
The Official Board decided to follow the plan
of last year and set the goal of the Easter Thank
Offering at \$1000.00 to be divided euqully between
the Current Fund and the Benevolences.

### THE POVERTY SOCHUL

"You are asked to kum to a poverty sochul given by the Don't Worry Club on Toosday evening, May 16.

Rewls and Regerlashuns

Every woman what comes must wear a poverty dress and aperin, er sumthing equally appropriate and leave her poodle dog ter hum.

2nd Kno gent with biled shirt and dood collar will be allowed ter kum unless he pays a fine of five cents. Kum at kandle lighten and stay till bedtime.

- The Komitty."

This was the invitation. In connection with it was a long list of "fines for women" and "fines for men." Those for the women included, "cyke knot, 2 sents; no aperin, 1 sent; kid gloves, 2 sents; hat with flours or feathers, 2 sents; silk dress, 5 sents." The list of forbidden fineries for the men named such articles as "blacked butes, 1 sent; stovepipe hat, 5 sents; stand-up kollar, 5 sents; patent-leather shoes, pinted toes, 2 sents; makin' luv and flirtin', 2 sents."

We laughed over the queerly-spelled invitation on its coarse brown paper. We discussed the question for a few moments, Nell, Bess and I, and finally decided to go. Nell said she would wear one of grandmother's old gowns from the neverending hair-covered trunk in the attic. Bess said she would dress just anyway that came handy and have the pleasure of comparing the fines she would have to pay with the calculations she would previously make of them. As for myself, I concluded to dress in a calico wrapper with a big kitchen apron, not to make a cykeknot of my hair, and so if any fun was to be got out of the thing to get it.

The night came and we went. The lecture room of the church where the sochul was held was filled with laughing young folk of both sexes, who, but for their faces, would have been pitiful exponents of poverty. Most of those who were present had obeyed the spirit of the invitation. Some of the

girls had even sewed big patches of cloth on their vari-colored calico dresses.

Those few who had worn "hats with flours or feathers," "silk dresses," "kid gloves," "stand-up kollars," or "biled shirts," found they had to pay the penalty. The inquisitors stood at the door and examined everyone who entered the room, and fines were rigorously enforced. The circle must have made money that night.—Genevieve Hale Whitlock.

## WHAT SHALL WE DO WITH THE INDIFFERENT?

The Indifferent, like the poor, we have with us always. What shall we do with this "dead wood?" The practice among the most progressive churches at present is to "revise" the membership, placing the indifferent ones on an "Inactive List," where usually they are permanently lost. The practice is so widespread that it has had great influence on Protestant statistics.

Three serious objections may be raised to this method:

1. It is rarely honest. Few churches have the courage to make a thorough and honest revision. Relatives of important members are not dropped when everybody knows they should be. There is no place where "influence" counts for more than on a Membership Revision Committee.

2. It is ineffective. Hardly a year goes by before another revision appears necessary. The causes of the indifference have neither been learned nor met. The church that consistently practices revision finds it difficult to make any numerical advance.

3. It is un-Christian. When is a member lost? When should a church cease its effort to restore an indifferent brother to his full fellowship, responsibilities and privileges? Would Jesus give up after the lapse of a few years?

The writer believes that one of the best fields for profitable cultivation is the field of indifferent membership. These members have been touched once by the Gospel. They have assumed certain permanent responsibilities of which they are more or less aware, and thus conscience and the Holy Spirit has the best material upon which to work.

The Washington Street Baptist Church, of Orange, N. J., conducts each fall a ten week campaign to win indifferent members which it calls. "The Personal Interest Campaign." The primary object of this campaign is to interest personally every member of the church and congregation in the church, and the church in every member of the congregation. A list of the congregation and church membership, exclusive of shutins, non-residents, those regularly employed during time of services, and those permanently homebound, is carefully made. This is the group with which the campaign will deal. These who could come to church if they made an effort are called "participants." The church is challenged to secure either the attendance of these participants on Sunday or a reason for their absence. Cards and pencils are placed in the book racks, and at one point in the service each person present is asked to

write his name, address, telephone number, and give whatever information he may concerning a member who may be absent. A record of attendance is made from these cards and posted in a conspicuous place. If a member is sick an "S" is placed in his attendance square. If he is out of town an "O" is placed there. If he is caring for a sick person, an "H," meaning "homebound" is put after his name. Members are urged to send in word if something is keeping them from service. Each Sunday the number of those unaccounted for is announced and an effort made to arouse some interest on the part of the church in the last one of these, and some interest on the part of the last one of these in the church.

Constant pressure rather than high pressure is the method used. Special services are arranged from time to time that might attract the indifferent, the mails are used quite freely, and some canvassing is done, but Sundays go by with only the announcement of progress and the marking of the record. The record of attendance seems enough to keep up interest. By continuing an effort for ten weeks, occasions arise which unexpectedly give the opportunity desired.

Splendid results have come each year. The church has learned that persistence counts, and that Christian work is often siege work. Members long despaired of turn up unexpectedly. They feel right toward the church because the church

was patient with them.

The query arises, "What about those who do not respond?" No final answer can be given yet. The Washington Street Baptist Church has practiced this method for three years. It is satisfied with the results, and knows from experience that it will have no more "dead wood" on its roll in five years than if it revised its roll annually.

The by-products are almost as valuable as the

achievement of the main purpose.

1. It stimulates attendance. No church can faithfully work this plan without increasing its attendance 20 per cent. The campaign is the best kind of a Fall rally.

2. It acquaints the members of the congregation with one another. As members study the record to check up on their own attendance, they learn

a great deal about other members.

3. It provides the minister with a growing list of prospects. Every one present, strangers as well as members, are urged to sign cards. Few fail. Ten weeks of this campaign is splendid preparation for Visitation Evangelism.

4. It keeps the record of the church up-to-date. In this community at least 10 per cent of the addresses of a congregation are changed each year.

5. It does not interfere with any other special effort such as an Every Member Canvass, but provides the groundwork so necessary for success, such as accurate records, and good church attendance.

(The name of the author of these splendid suggestions did not appear on the manuscript. We shall be glad to publish the name, if the author will communicate with us at once.— Ed.)

#### NO BEATEN PATH!

Our church has had a sad experience during the last two years with reference to the Mid-Week Prayer Service, and the Sunday morning worship service, but an experiment which has been working successfully a few weeks, gives us courage. I thought, that perhaps, some pastors and churches might be having difficulty, such as was ours, and I am writing this just to pass along that which seems to be our solution.

Our problems: (a) Mid-Week Prayer service.

Our church is a small one in a town of 3,000, which has five other Protestant churches. Our membership is 135, and the enrollment in our Church School is 250. The average attendance for one year at the Mid-Week Prayer service was only ten persons. We considered our efforts in vain, with this attendance, when there were so many people who "held" or "leaned" toward our church.

Solution: We called a business meeting of the whole church, including the "leaners," and discussed the situation. It was decided not to call the Mid-Week service a Prayer Meeting any longer, but use the name "Get-Together Meeting" (perhaps any name would do as well). Each class in the school was asked to be responsible for the program, beginning with class No. 1, which was the Men's Bible Class. Each class has responded willingly, and in case the class was small, it united with another small class and furnished the program. The Primary Department is booked next, and will render an excellent program, no doubt.

The Christian Endeavor Society, Missionary Society, and perhaps other organizations within the church are anxious to sponsor programs.

You are asking now, "What is the nature of the programs rendered?" No two programs are ever the same, and that is desirable, since it precludes monotony. We have had plenty of good congregational singing, instrumental numbers, readings, solos, duets, addresses on some phase of church work, and always a devotional period at the opening of the service. By this method the Church School feels that it is giving the Mid-Week program and each participating class feels that it is doing it. Occasionally, after the service, we repair to the dining room, and enjoy light refreshments. Sometimes, the program is concluded around the tables, with after dinner speeches on church work.

(b) The Morning Worship Service.

This was my heart-breaking experience, heretofore. There would often be 250 or 300 present at Sunday School, and only 50 remain for the Morning Worship service. At the above-named business meeting, we discussed this situation, pro and con. The result was a decision to combine the two services. This we did, and at present, our order of the combined service is as follows: Devotional (more lengthy than previous, but not draggy), reading the lesson alternately, or in concert, announcements, study of the lesson (with more time than before), singing one hymn, or some special music, and then I give a fifteen-minute address, usually on the lesson, though not always.

The result has been that within the last four

weeks, only six persons have left before the entire service was finished.

We feel that this solution is a success, or has been so far, in both cases. There may be arguments opposing such an arrangement, but should not a church strive to get the Truth to the greatest number of people possible, rather than to follow ineffective beaten paths?

What we have lost in the Morning Worship service in the way of ritualistic customs, we try to replace in the Evening Worship service. We realize that our system is not perfect, and will be glad to learn through the Expositor, if the editor will kindly permit, how any brother has overcome similar difficulties. - St. Marys M. P. Church, C. R. Bright, Pastor, St. Marys, West Virginia.

### MEMORIAL DAY FOR HEROES OF SOCIAL CONSTRUCTION

Flower Strewing for Heroes of Social Construction is a ceremony honoring the dead whose claims to honor have long been overlooked.

Miners, railroaders, builders, electricians, mechanics, firemen, policemen, explorers, physicians, nurses, mothers, and others upon whose risks and sufferings life depends, form an army larger than any fighting force of which history has record. It is an army serving without intermission and knowing no armistice, an army that endures both pain and privation. It numbers its losses of life by the tens of thousands every year and its other casualties by the hundreds of thousands. It goes to its hard, perilous battles without decorations and without honors: it does not wait for

> "the roll of the stirring drum And the trumpet that speaks of fame."

Yet it is the army of our real national defense, our defense against hunger, cold, sickness, exposure, disorder, exhaustion, extinction; ultimately perhaps, our truest defense against foreign foes. Enabling us to supply all the world with things of necessity, comfort and beauty, the army of social construction makes the rest of the world unwilling to be our foes.

Let us hope that, some day, our people will rear a fitting monument to the heroes of social construction, a workers', investigators' and mothers' monument. Part of this monument should be a hall of record in which will be listed, from day to day, the names of all who have fallen in these

socially constructive tasks.

It is in this spirit that the Flower Strewing for Heroes of Social Construction is held on May 30. The day on which the heroes of the battlefield are honored is the day on which the heroes of social construction are honored. The atmosphere of the one occasion is thus utilized for the other. The common date also facilitates the comparison, bringing out the resemblances and the differences between the two.

The hour selected is eight o'clock in the morning, before the cemetery becomes crowded and before the heat and the fatigues of the day can impair the needed solemnity. The inconvenience of the early hour has the further advantage of assuring the attendance of such persons only as are truly interested and devoted.

At the Flower Strewing for Heroes of Social Construction held at Spring Grove Cemetery, Cincinnati, on May 30, the following graves were decorated: Clarence Smock, factory worker; Frank Hueftlein, police officer; Louis Tapp, railroader; Joseph Schott, fireman; Daisy K. Williams, who died in childbirth. For geographical reasons, the ceremony could not take in others who are equally deserving. An outstanding purpose of these exercises and of the publicity sought is to stimulate other groups in other localities to organize similar flower strewings for heroes of social construction until every hero and heroine of this type will be duly remembered and honored. One feature of every program should be that of reading the names of those who have, during the previous year or number of years, given their lives for the social good within that particular community.- E. L. Talbert, in The Evangelical Messenger.

### DEDICATION OF HOMES

Homes Dedication Day was designated for April 4th of this year, but the date for such a service is not an arbitrary matter and may well be chosen to carry out any special plan the persons concerned, or pastor, may wish to name. Detailed information to aid in planning such a service may be secured by addressing H. Augustine Smith, 20 Beacon Street, Boston, Mass., for free printed matter. 1. Circulars. 2. Lists of home pictures and music. 3. Dedication services.

### "FRIENDSHIP NIGHTS" AT NORTH-AMPTON, MASS.

First Church, Northampton, Mass., has found one interesting result from the merger. When old machines are scrapped, it is necessary to go ahead and design new ones. To meet the possible diminution of zeal for missions involved in the loss of the separate identity of the Woman's Board, it seemed necessary to harness in the energy of the whole church - men, women, and children.

Four consecutive Thursday evenings, church night, were set apart as "Friendship Nights." On each of these evenings the topic presented was either one or two of the projects which the First Church has on hand in the mission field. At 6:15 came supper. Promptly at the close of supper the tables were cleared away, the chairs set and a little play staged, which was followed by a lecture with slides, and the evening was over at 8:30. Some lusty general hymn singing filled and covered any transitions.

Some of the young people of the church staged the little missionary plays - the play being generally obtained from the Board under which the given project fell. The first evening included India and China. The second evening took in the

mountain regions of the South, the third the Spanish fields, New Mexico, and Porto Rico. The fourth evening on Africa, replaced the play by some stories from Jean Mackenzie, recounted by a Smith student, and by the crowning treat of the series, negro spirituals sung by a double quartette from the choir of St. John's Church in Springfield.

At each session new and attractive posters, made in part by one of the boys of the church school, were hung on the walls, emphasizing the particular project in each territory, and on the opposite wall hung a large paper map of the world, behind which had been run an electric cord (of the Christmas-tree variety). At each meeting new bulbs were screwed on at the points covered by our projects, with a little ceremony in which one of the children of the church school told briefly of the work at that point, and another recited a bit of apposite Scripture and snapped on the lights. It was a curiously graphic method of presenting the work.— The Congregationalist.

## For Your Printed Bulletin

### THE VALUE OF MOTHERS

Shall the mother in the family be paid a salary? This is a question asked now and then, and answers of every conceivable kind have been offered. The answer we like best is, "Can we even begin to pay her what she is worth?"

Investigators in home economics recently completed a survey in which they found that, in the course of a year, the average mother with four or five children makes the equivalent of eleven hundred loaves of bread, one hundred cakes, seven hundred and fifty pies, cooks the meat of two cows and six hogs, pares something like six thousand potatoes, makes twelve hundred beds, dusts seven thousand five hundred chairs, makes one hundred new garments, in addition to all the mending, darning and sewing on of buttons incidental to the family of this size, washes one hundred and twenty thousand dishes, and then finds spare time enough to do the family washing and ironing, can fruit, make preserves and jellies, wear out three brooms a year sweeping, and doing other things too numerous to mention.

A mother's labor in rearing her children to manhood and womanhood cannot be measured, much less paid, in dollars and cents. Day in and day out, it is the most valuable contribution the civilization of the world receives. No salary can compensate her. She gets her reward in the knowledge that the world is just a little bit better for the family she has reared; that home and country and civilization have moved to a trifle higher plane as the result of her labors, her sacrifices and her prayers. We can never hope to pay a mother what she is worth.— Kable Bros. Magazine.

### CHRIST DIED FOR US

Rom. 5:6, 8; 1 Cor. 15:3. Mother-love has been many times sacrificial even unto death. The son of the Princess Alice, daughter of Queen Victoria, was very ill with diphtheria. The physician had

warned her of the danger of inhaling the breath of the boy. As she stood by his bedside, watching over him, she laid her cooling hand upon his forehead. Her touch brought him out of his coma, and throwing his arms around her neck, he whispered: "Kiss me, mother." Her mother-love conquered. She kissed the child, but it was death to her.

Greater love than this was the love of Jesus, for he loved us while we were yet sinners, i.e., enemies of his. The mother-love was wonderful; the Christ-love was divine.— Dr. Boone.

### SILENT DEMONSTRATION

- 1. God had only one Son and He was a Foreign Missionary.
- 2. The followers of Jesus were first called Christians in a Foreign Missionary Church.
- 3. Every book in the New Testament was written by a Foreign Missionary.
- 4. Every Epistle in the New Testament was written to a convert of Foreign Missions or to a Foreign Mission Church.
- 5. The Book of Revelation was written to seven Foreign Missionary Churches.
- 6. The Gospel of Luke was written by a Foreign Missionary convert.
- 7. The Book of Acts describes the first Foreign Missionary journeys.
- 8. Every Apostle but one became a Foreign Missionary.
- 9. The only one who did not become a Foreign Missionary was a traitor.— Bulletin M. E. Church, Great Falls, Mont.

#### KEEPING FAITH WITH OUR SOLDIERS

Let us think peace. We have a neighbor on the north with which we have squabbled off and on for one hundred and fifty years. We are always at loggerheads over something or other with Canada. Sometimes we have quarreled over boundary lines, and sometimes we have a mess of fishery disputes and again and again we struggle furiously over the tariff, but we never think war - not with Canada. Canada never thinks war with us. When we get into our disputes we appoint a commission and Canada does the same, and the two commissions sit down together and thresh the matter out. Why do we do this? We have nothing to fight with along the Canadian border. We have no battleships on the Great Lakes. We have no forts or guns along that extended border line. We have not prepared for war. We have prepared for peace. We do not think of war. We think peace. Thinking peace, we have peace. We have had it for a century and a half, and please God, we are going to have it always.

Let us make a new vow to God. Let us promise Him that by His grace we are going from this time onward to think peace, seeing in every foreigner a possible friend, and in every human being an actual brother, a member of the great family which embraces all races and nations, and whose Head is our Heavenly Father.— Dr. Chas. E. Jefferson.

### "TONY, IS YOU A CHRISTIAN?"

The caption contains a wee bit of the homespun philosophy of Dr. J. B. Gambrell.

In the book of the lamented commoner called

In the book of the lamented commoner called "Ten Years in Texas" he tells about a log-rolling. By the way, he said a man who has never attended a log-rolling has had his education neglected.

At said log rolling two negroes were heaving away at the hand-spike — one at one end, the other at the other. But Tony got the long end and thus threw most of the weight over on his partner, whereupon he asked: "Tony, is you a Christian?" "Yes, I'se a Christian." "Well, then, tote," said Tony's comrade.

Now we shall not get at the bottom of that incident right soon. Never, until all Christians recognize that God and man have the right to expect them to "tote." Then, maybe, the multitude of shirkers shall come to carry their part in civic and social affairs and most of all in the kingdom of God.

"To pass the buck," meant in the days of the great war to shift responsibility to some one else. It is a name for something known in kingdom affairs since Adam passed the buck on to Eve.

In religious life, next to one's spiritual regeneration is the day he makes up his mind to tote his part of every load. To "let George do it," is a ruinous philosophy for the young Christian to adopt.— Alabama Baptist.

#### COMMENT!

About the only thing that gets anywhere by just running around is a circular saw.

While the church is looking for better methods God is looking for better men.

Women have painted for untold ages. We suppose they do it so the ages won't tell.

People who have no pep are not worth their salt.

It takes ages to make a man and then look what age makes of him.

The average woman's maiden aim is to change her maiden name.

People who have long faces are apt to have short comings.

Mud may be an aid to beauty, but it hasn't done much for the turtle.

The only thing that beats a good wife is a bad husband. — Rev. Charles T. Grant.

### **Evening Services**

### MOTHER'S DAY Rev. Lewis Keast

As a preliminary to this Sunday evening service call together all the mothers of the church and congregation on an afternoon during the week previous to Mother's Day for an informal reception. This will do two things: It will enable you to give a social touch to the occasion that is hardly possible on a Sunday evening; it will also help you to popularize your Sunday evening service and give it publicity.

This afternoon meeting will enable a number of mothers to be present who could not possibly attend a Sunday evening service. Your "Young Women's Auxiliary," "Queen Esther Society," or "Young Ladies' Class" of the Sunday school will feel honored if called upon to take charge of the reception to the Mothers. As a souvenir of the occasion and a reminder of the Sunday evening service a printed program should be given out at this social hour.

The spirit of Mother's Day is growing and the Day will be observed by a greater number this year than ever before. A wise man once said: "My son, forsake not the law of thy mother." God through the Law, which was to lead men to the larger liberty of love, said: "Honor thy mother." The greatest men of all ages have honored their mothers.

A white flower is a beautiful emblem of purity and love. Let the decorations for the evening be simple and select. A splendid opportunity is here afforded to appeal for a full and complete surrender to Jesus Christ: "O mother when I think of thee
"Tis but a step to Calvary:
Thy gentle hand upon my brow—
Is leading me to Jesus now."

The following order of service may be followed in full, or it may be arranged to suit local conditions:

Organ Prelude
Hymn — "'Tis the Blessed Hour of Prayer"
Invocation
Anthem — Mother Mine, by Dvorak
Psalm 23 — The Shepherd, by a boy
1 Corinthians 13 — Love is Greatest, by a girl

Solo — Mother, My Dear, by Treharne Reading — Mother o' Mine, Kipling Hymn — (Adapted) "Faith of Our Mothers"

"Faith of our mothers! living still
In all that's beautiful and brave;
How nobly will we work God's will
And seek from sin our souls to save!
Faith of our mothers' living faith!
We will be true to thee till death!

"Faith of our mothers! living still
In hearts of hope and songs of praise,
We gladly join with one accord
To sing to God our sweetest lays;
Faith of our mothers! constant faith!
We will be true to thee till death!"

— S. Trevena Jackson.

Offertory — Announcements Address — Mothers of the Bible, Sunday School Superintendent
Address — What I Owe My Mother, Pastor
Solo — Magnificat, Selected
Hymn—"God Be With You Till We Meet Again"

Benediction

It will add much to the attractiveness of the service if young women would act as ushers. Possibly a large picture of the Madonna, or a picture representing Mother, could be secured and hung in front of the preacher's desk.

### MEMORIAL SERVICE Rev. Lewis Keast

Memorial Day is set aside as a national holiday. In almost every community services will be held in memory of our honored dead. The spirit of the day has been greatly revived since the world war and the plan of having memorial services is becoming general. It is for the Church to give this day its full emphasis.

Now, when tourists go abroad, or to our great National Cemetery at Arlington, the place of most interest is the grave of the Unknown Soldier. He is the nation's representative of all her soldier dead. The observance of Memorial Day is of beautiful sacred memory. We recall that beautiful poem by Dean Kennedy:

### Gone West

Out to the world's dim boundary line,
Where the sky burns red — blood red, like wine,
And the fairest of all the stars doth shine —
Gone West.

Out where beauty, in death still bright, Casts her glove in the teeth of night, And, dying, still promises light, more light— His Rest.

Night may conquer, but hark how the morn Calls to the stars on the new moon's horn, Till, like a warrior king, comes dawn— 'Tis Best.

Or if we would wish something in the form of a prose poem we should read this, a reprint from

the Houston Post:

"Gone West! Over the purple hills and beyond the softly glowing rim of life's day the warrior spirit takes its flight. Out of the morning, across the white archway of the noontide, down to the sunset! Out of the din and clamor, out of the bitterness and strife, out of the fierce passion of the combat, into the dreamless silence whose shadows mark the pathway to the stars! Beyond earth's darkening horizon, through the curtained gloom of night, far upon the shoreless sea of fadeless light! Out of the agony of life's Gethsemane, over the quaking summit of Calvary, into the realm of glory, where God's banners never furl, where victory is sure! So the stainless knight of stainless cause, moves down the west, where earth's last glimmer fades and dies, and into God's spreading dawn, whose light is eternal, whose breath is cool and sweet. Gone West!"

The following is a suggested program:

Organ Prelude — Selected March
"America the Beautiful"
Hymn — "O, Beautiful for Spacious Skies"

(Tune — "O Mother Dear, Jerusalem")
Invocation — (Congregation standing) Choral
Response

Solo —"The Holy City"

A Scripture Reading — St. John, 14th chapter
An Anthem — Choir

Offertory — Prayer
Hymn — "The Son of God Goes Forth to War"
Address of Welcome to the Veterans

Response — By a Veteran
Song — "The Star Spangled Banner"
Address — "A Warless World"
Prayer for Our Country and Its Needs

America Benediction

### What the Readers Say

March 28, 1928.

Joseph M. Ramsey, Cleveland, Ohio.

Dear Sir:

I recently received a sample copy of my old friend the *Expositor*. Was glad to see it again. I used to be very much married to it. On account of financial reverses we were "divorced," but I love it still. Thanks for the copy.

The object of this letter is to say what I said above and to speak of the article by Richard K. Morton, "The Church Takes Too Much Time." It is a thought-provoking article. After reading carefully two or three times, I decided I would like to have the reaction of my congregation on it. So I announced that last Sunday night would be an "open forum" evening. I read the article to the audience, also your "block" announcement in part. Then I invited open discussion. I got it. You should have heard it. I did not discuss the article at all. Many agreed with him in part, but it was a small part. The paragraph about college students and their scholastic records being ruined came in for much criticism, all from college graduates and students.

The general opinion was, from those who are the ones whose time is demanded by our church, that the church does not take too much time. That article was worth a lot to me. As I am still compelled to remain divorced from Expositor, I felt that I owed you the result of this service.

Sincerely yours,

— R. W. Edmondson, Alexandria Baptist Church, Alexandria, Ohio.

My dear Mr. Editor:

I have been much interested in the article by Mr. Morton in the Expositor for April on "The Church Takes Too Much Time." As a lecturer on Rural Church work I have always insisted upon programs which are economical of time while enlisting as many of the folks as possible. A good many churches seem to be carried away by the effort to be "busy." The result is that often both pastor and people seem to be chasing around the

wheel of the squirrel cage. Men's Brotherhoods die because the men are "to get busy" but one is baffled to find the matter about which they are to be busy. The Church is primarily in the community to lead in religion, to help men to realize the presence and power of God, not in Church activities, but in life. Has Protestantism failed to keep that task — the hardest of all her tasks — in the center of the program?

Then we hear that what is needed by the young people is "expression" and therefore "activities" must be planned for them, so we have camping parties, seasonal socials, pageants, luncheons, dramatic and ball clubs. These and others are brought in and the rising youth are exhorted to "get busy." I am not an ascetic; but some of us wonder how you can give "expression" to religion when there is so little time given to the consideration of religion itself. Do we need fewer meetings and more !spiritual brooding? Does the inner spiritual life of most pastors need more nourishing?

What do the young people themselves say? I submitted Mr. Morton's article to one of the most capable, conscientious, level-headed, collegetrained young women I know. She and her family are all deeply devoted to the Church and interested in its work. Since graduating from one of our leading colleges, she has become president of the young people's organization of her own church. She was asked to read the article and then submit an opinion. She came back with an enthusiastic, whole-hearted endorsement of Mr. Morton's position. She and others of her associates are at work during the day, but they are urged night after night, to join in the various meetings at the church, missionary, social, evangelistic and musical, meetings of committees, guilds, classes, groups training for public performances, all demanding time, much time. Some of the meetings are unnecessary and in other cases valuable time was lost because there was lack of careful planning by a capable executive. But the worst thing was the spiritual attitude resulting from this high-pressure round of time-wasting "activities." At the end of the week these harassed young toilers sought relaxation in trips out of town, whenever possible, because attendance at the Sunday services brought no quiet and comfort to tired minds and bodies, and wearied spirits, and Sunday was likely to compel one to face fresh urgings to more nerve-tiring experiences. That is, the church seemed to have missed the main point of its service for these working young men and women, that of sending them out on Monday spiritually refreshed and better fitted for life and its tasks.

The writer has had a good deal to do with finding pastors who will fit into particular churches. One recommendation is frequently cited as evidence of the high "efficiency" of some candidates. This usually takes the form of an announcement that "there is something going on every night in my church." There may be situations where this is needed; usually one who reads it is tempted to turn back to the men of the Reformation who came

out of the study and closet to lead their people into the presence of God. They spent some time advising in private their followers, but they spent much time apart from men and they wasted little of the time of their congregations in bustling activities.

— A Rural Life Disciple.

My dear Mr. Ramsey:

I was cheerily surprised to note the reproduction of my Treasurer's blank on page 410 of the January issue of *The Expositor*. It looks good reduced as it is by one-half. I have had two inquiries about this idea, one coming from Oregon, and the other from Maryland. I would like the cut if you have no use for it.

The Expositor has been especially helpful of late, because it helps to keep me in touch with the outside world from which more than has been true of the past, I have been kept shut away. The flood cut us off for sometime and naturally my work has increased greatly. I had over five feet of water on my lower floors and the church was flooded so that the water reached the tops of the auditorium windows and was over the organ console, about three feet. Our Board of Home Missions is spending about \$12,000 to repair the

building. I was glad to refer to the Expositor for

the names of Church Furniture Concerns.

I am planning to send you a copy of *The Vermonter*, which contains accounts of the flood in this town. You may find some material in it for The *Expositor*. Many good illustrations came along with the flood. If we could command the reserve energies people possess for church use as we may claim them for emergencies, how wonderful would be the progress of the church. People who had been complaining of weakness and illness before the flood have been doing steady and unusual work. While the flood levelled buildings, it also levelled folks. Such a thing as a superiority complex could not be found after the work of the waters had been done.

I must state that I have welcomed the *Expositor*, especially since the trial and test of our faith and strength.

— Rutherford H. Moore, Wesley Methodist Church, Waterbury, Vermont.

The Expositor:

If you choose you may say for me The Expositor "Want Ads" do sell. I sold my outfit advertised last month within ten days, and dozens of requests have still been coming in to buy it. The Expositor is not only a great advertising medium, but it is one of the Best Preacher magazines on the market.

Sincerely,
— Edward C. Swaney, Bellflower, Ill.

Foolish is the fellow who believes all that he hears, but not nearly so foolish as he who believes nothing.—Life.

The church is full of willing people. Some are willing to work and others are willing to let them.—

Record of Christian Work.

## Gold-Mining in the Scriptures

The Expositor's "Expositions"

REV. R. C. HALLOCK, D.D.

### SOME CRYPTIC SAYINGS OF THE CHRIST

Why did Jesus so often employ veiled, obscure, cryptic speech? Matthew (13:35) answers: Hopohs plehrohtheh to rhehthen dia tou prophehtou cryptic speech? legontos, In order that it might be fulfilled which was spoken through the prophet, saying Anoiksoh en parabolais to stoma mou, I will open in parables this mouth of mine; ereuksomai kekrummena apo katabolehs kosmou, I will utter things hidden from the foundation of the world.

But does that mean that Jesus so spake merely because Psa. 78:2 used that expression, and he wanted to make it good? Certainly not. But Jesus himself said the main reason of his using cryptic speech was to hide his message from unspiritual souls, and reveal it to those who have spiritual insight. Dia touto en parabolais autois laloh, hoti blepontes ou blepousi, kai akouontes ouk akousin, oude suniousi, Because of this, in parables to them speak I, because seeing they do not see, and hearing they do not hear, nor do they understand. Humohn de makarioi hoi aphthalmoi, hoti blepousi, But your eyes, blessed are they, for that they see; kai ta ohta humohn, hoti akouei, and your ears, for that they hear. Matthew 13:13, 16.

In view of this solemn declaration of Christ, spiritual souls eagerly search out the hidden meanings when Jesus speaks in enigmatic terms, as in the cryptic words we study today.

1. A Paradoxical Pair. Matthew 12:30; Mark 9:40.

Ho meh ohn met' emou, kat' emou esti, The (one) not being with me, against me is. (Matthew.)

Hos gar ouk esti kath' hehmohn, huper hehmohn estin, For he who is not against us, he for us (Mark.)

This pair of verses forms a paradox, seemingly self-contradictory. If a man is not for Christ and his cause, he is against; if the man is not against Christ and his church, he is for them! It is apparently as impossible to get anywhere with that pair as with a pair of oxen yoked in reverse, each head pointing tailward to the other

But first, let us consider homiletically each of these two verses by itself. We shall find in each an impressive theme. Matthew furnishes an urgent message for an evangelistic sermon. "He that is not with me is against me." And surely this is profoundly true. When any man comes face to face with the Son of God it becomes impossible longer to ignore Jesus. He cannot be overlooked, cannot be passed by. Many in Christian communities never have met Jesus; the Lord never has been chosen or rejected. But some day Jesus finds the man, fronts him squarely: "Here I am! . . . . Come, follow me." The infinite decision must now be made; "leave all, rise up and follow him," or else "the Great Refusal." Christ's loving challenge is peremptory: "Yes, or No? difference, non-committal neutrality, will not do; he that is not with me is against me." Which is precisely in tune with the exalted Lord's rebuke: Oida sou ta erga, hoti oute psuchros ei oute zestos, I know thy works, that neither cold nor hot art thou. Ophelon psuchros eiehs eh zestos, Oh that cold thou wert or hot! Houtohs hoti chliaros ei, kai oute psuchros oute zestos, melloh se emesai ek tou stomatos mou, So then, since thou art lukewarm, and neither cold nor hot, I am just about to spew thee out of my mouth.

ORTOGORIA BERKETI KAN BULKASISI KAN BULKASISI PARKETI BARKASI KAN BULULU BARKASI BARKA

The second member of the paradox gives a different kind of theme. Mark says that the man whom John had seen casting out demons was reported by the apostles to Jesus as working in Christ's name, but not following the program which the apostles considered conformable. And what a glorious answer Jesus makes! "If his heart is right he is a helper, not a hinderer. Don't say him Nay; he that is not against us is on our

side."

Here is a sermon theme to which our whole heart responds. John would have read the nonconformist out of fellowship; but Jesus showed John how he ought to be of large toleration, a Christian comprehensionist in his spirit towards all whose hearts were right, whose purposes were worthy. "The water is sweet and cool, whether it be brought in golden chalice or in earthen bowl; the bringer of it shall not lose his reward. I accept willingly whatever service is rendered from true-hearted devotion to me."

A great sermon theme for the day in which we

But now, what of the cryptic paradox? What is the sermon theme of the two in one? For they belong together. It is no fancy collocation which sets them side by side. And their theme is, The Higher Synthesis of Devotion to Jesus. He that is not earnestly, eagerly, even passionately, devoted to Jesus Christ is not on his side at all, no matter how decorously he wears the Christianity label. "He that is not with me—heart and soul—is against me." Yet he who wears no party label whatsoever, no stamp of any organization, but who evidences whole-hearted devotion to Jesus, is one of Christ's, no matter how idiosyncratic his elected method of serving Christ may be. "For he that is not against us is for us."

This was the fiery Paul's noble-hearted benediction; Heh charis meta pantohn tohn agapohntohn ton Kurion hehmohn Iehsoun Christon en aphtharsia, Grace (the grace, that special divine grace!) be with all those loving our Lord Jesus Christ in uncorruptness. Love to Jesus, love free from any secret germs of sham, pretence or deceit—that is the test, that is the bond of union! And this is the theme for a sermon in which some of us would gladly gather into one the whole message of our life-long ministry of preaching!

2. A Dialectic Enigma. John 10:34-37. A passage of peculiar difficulty. The Jews accused Jesus of blasphemy because, being a man, he "made himself God." Jesus quotes from Psalm 82, where God is pictured as judging amongst unrighteous princes and magistrates, called Elohim as being in a theocracy the personal representatives of God, and saying to them, I said, Ye are gods, but ye shall die as men (for your iniquities). Then with a dialectic that could not be fended Jesus struck at his accusers thus: Ouk estin gegrammenon en toh nomoh humohn hoti, Egoh eipa, Theoi este? Ei ekeinous eipe theous, pros hous ho logos tou Theou egeneto, Is it not written in your law thus, I said, Ye are gods? If he called them gods to whom the word of God came, kai ou dunatai luthehnai heh grapheh, and (if, since) the Scripture cannot be loosed ("deprived of its validity"), hon ho Patehr hehgiase kai apesteilen eis ton kosmou, humeis legete, Hoti Blasphehmeis, of him whom the Father hath consecrated and sent into the world do you say, Thou blasphemest; hoti eipon, Huios tou Theou eimi? because I said, I am Son of God?

Then having disarmed his enemies by this rapier thrust, Jesus at once takes his stance on broader grounds, and puts his argument in unambiguous, crystal-clear form: Ei ou poioh ta erga tou Patros mou, meh pisteuete moi, If I am not doing Godlike works ("work that my Father is doing"), do not believe me. Ei de poioh, But if I am doing—then he clinches the argument, Divine works prove a Divine Worker!

Now, in this peculiar passage we find several striking themes.

First, Christ's quotation: Ye Are Gods — The Primal Divinity of Humanity. Made in the image and likeness of God; endowed with glorious attributes, physical, mental and spiritual; vicegerent of God on earth; promised fellowship of God eternally. "Nevertheless ye shall die!" This the primal curse of sin. Then salvation, and the image of God renewed.

Second, Christ's assertion: The Scripture Cannot Be Broken—set aside, its power invalidated, its truth denied. And though this is an incidental remark of the Master's, it is all the more overwhelming in its force, as the Son of God's witness to the Truth of God's Word.

Third, Christ's argument: Only a God Working Can Do the Works of God. This is a tremendous theme and proposition! Search the realm of Nature: suns, moons and stars innumerable, "Forever singing as they shine, The hand that made us is Divine." Study man's own being: "I will praise Thee, for I am fearfully and wonderfully made." Read all the records of society development, human history, man's upward climb spurred on by the Spirit of God. Consider the slow, but sure, building of the Church of God through the centuries. Christ's argument is unanswerable: Only a Divine Worker Could Do Such Divine Works.

And hence Christ's own inference from his argument is equally irrefutable: That if the works which Jesus did upon earth, miracles, spiritual marvels of souls new-born, great victories over the demon world for the delivery and blessing of men, were undeniably things which could be done only by One in Whom God the Father dwelt, and Who dwelt in God the Father, the same life and potency in both, then by every proof of logic and of life Jesus himself was one with God. His adversaries were exactly right: "He made himself God."

## **Pulpit and Pastoral Prayers**

### LORD, TEACH US TO PRAY

Christ's praying filled the disciples with the desire to pray like him. There must have been something appealing in his communion with the Father which struck them with awe and longing, and which they fain would repeat. No sooner did they make the request than he heeded and the Lord's answer meets and transcends their wish. He does give them a model prayer which they were to fulfill in their prayer lives.

What is prayer? It is an earnest soul's converse with God. It is consulting God. In its simplest

definition it is merely a wish turned Godward. It is the breath of a new-born soul, and there can be no Christian life without it.

How are we to pray? Christ's answer to the disciples is the Great Prayer. We are to pray in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies. True prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it. It is the pulse of the renewed soul, and the constancy of its beat is the test and measure of the spiritual life. That prayer that begins with trust-

dness and passes on into writing, even while in prrow and sore need, will always end in thankfuless, triumph, and praise. Always expect an

nswer. If no answer is desired, why pray? True rayer has in it a strong element of expectancy.

In all the tasks of life we need to know how to ray, for the secret of a successful life lies in its nowledge of approach to God through Christ. ife will become so sweet and joyous, when the oul feels that God is near, and he is very near to ne heart that prays. To pray one must go to fod - not ask that God come to him.

"O Thou by whom we come to God, The Life, the Truth, the Way; The path of prayer Thyself hath trod -Lord, teach us how to pray." -G. Frank Burns.

### POWER OF A MOTHER'S PRAYER

A few years ago a son of a good mother was laying first base for the New Orleans Southern eague baseball team. He had been devoting his ife to that pastime, and was a splendid player.

During a series of games in New Orleans, this on became interested in a revival service conlucted near the hotel where he was stopping. He wrote his mother nearly every day, and in one of hese letters he mentioned this fact that he had

ttended the service the night before.

His mother was a woman of great faith and orayer. I have heard her often say that she beieved that God would grant her any request she asked of him. The very night following the reading of that interesting letter she went into a place of prayer, alone with her God, and prayed fervently and believingly that her son reach a decision for Christ. She arose in a few moments perfectly satisfied that God had answered her prayer.

Two or three days after that prayer she received a letter, not dated, which brought her the glad news of his conversion. She immediately answered the letter and said, "Son, you did not date your letter, neither did you tell me the time of your conversion, but I know it happened on such and

such a night.'

Just as soon as he received her letter, he sent the following telegram: "You are right, mother;

that's the exact time."

In her next letter she explained fully when and how she prayed for him, and therefore produced in his heart a living faith in God's power and willingness to grant requests.—G. Frank Burns.

#### MOTHERS' DAY

Father in heaven, we pray Thee to give power and strength to all ministers on earth who preach and teach Thy Word today, to preach perfectly and completely the Gospel of Jesus Christ. We pray Thee for special inspiration on this day, so that those who hear Thy Word will have a full and true understanding of great responsibility and debt the highly honored position of womanhood owes to the teachings of Thy Son. Before the advent of the Christian church, all womankind was held in bondage, and like slaves, were the burden bearers of the family and the community. Through the example of Thy Son, Jesus Christ, and through His teachings, woman has gradually found her rightful place in the home and society and motherhood is receiving the homage and recognition this divine mission so richly deserves.

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We pray Thee to accept the gratitude of all the Mothers present for that which has been accomplished in Thy name, but every mother's son and every mother's daughter here present knows truly how grateful they, too, should be for the great good that has come through the teachings of the Christian faith. All that has been done to raise the standard of the Christian home; all that is done to show homage and consideration for the Mother who loves us with more than human love; all that is done to gain for women generally a well-merited opportunity to use God-given talents in the service of Christ and his people on earth, are reflected in the characters and lives of the men and women about us. In this, too, the old proverb, "'Tis more blessed to give than to receive" holds true. While we celebrate Mother's Day, each in our own hearts, and publicly pay homage to the Dear Mother who guided and taught us, the glory of the celebration is reflected in the entire nation and the whole Christian world. The glory is reflected in the loving eyes of the Mothers about us, and in the lives of those who come in contact with them. For this we thank Thee, our Father.

We thank Thee for the gift of understanding of Thy principles which makes this day possible in our community; we thank Thee for every mother here present and for the sons and daughters who revere her; we thank Thee for the manhood of our community which upholds the standards of our fine Christian homes. We thank Thee for the love which exists in our homes and among our neighbors, sent to us from Thee and through Thee, and we pray Thee to foster this love in our hearts to the end of Thy great glory here on earth, and take us to Thyself in heaven when Thou art through with us here on earth. Amen.— W.

#### MEMORIAL DAY PRAYER

Our God and Father, thou hast led us away from that which is earthly and commonplace, so that we may in fellowship with Thee allow our minds and hearts to dwell upon the wondrous gift and sacrifice of those who have given their comfort, their health, their homes, yea, their very lives so that we who stand before Thee might have real joy in peace on earth among men.

In Thy presence, O God, we humbly acknowledge our debt to them, and we ask that we may not break faith with them by undoing that for which they have given so much. Our statesmen, our teachers, our preachers, have need of Thy constant guidance in attaining that peace which Thou hast promised Thy children; as followers of Thy teaching, as professing Christians, we need divine help and strength so that we may follow bravely our leaders who would carry us along the path of faith in our fellow men and compassion for the weaker nations among Thy peoples.

Through Thy matchless love for us, we have

learned something of forgiveness to those who trespass against us and through faith in Thee and Thy promise of eternal life, we are gradually coming out of the darkness of national and international strife, and with Thy help we look forward to the time when our misunderstandings with other states and other nations may pass from our horizon without the sacrifice of many youthful lives, just as we now adjust our differences with our neighbors about us. In all humility, we thank Thee for the many gifts of scientific invention and progress, which help to overcome distance and facilitate communication. Through these marvelous gifts, especially the radio, the motor, the airplane, we shall learn to know the peoples of the earth as we now know those who live about us, and knowing them we shall learn how Thy love and protection knows no race, no state boundaries, and recognizes no earthly wealth. We may then come to know the meaning of Thy transcendent love for Thy children on earth who have faith in Thee and the meaning of the Brotherhood of man. Grant us grace to deal fairly, squarely, generously, and unselfishly with those among us today who have yet the cloud of the last great struggle hanging over them. To some the cloud is ill health, to others it is disappointment in life, to others it is sheer loneliness because of the void left when loved ones were taken from them. Grant them all, O God, a new hope in life, and new faith in fellowmen, a new and boundless love for Thee, and cause them to see through the suffering and death of Thy Son, Jesus Christ, how true peace and happiness comes into every life by serving those about us in Thy name and in this way preparing ourselves for the great adventure promised to those who believe.

We do believe, O God, in Thy Son as the saviour of mankind; we have love in our hearts for those about us; and we reach our hands up to Thee for help because we know our faith and love is of human stature and that only through Thy boundless love can we hope to reach the place which Thou hast prepared for us. Amen.— W.

## Illustrations

A Sermon Without Illustrations is Like a House Without Windows

## Pearls for Preachers

REV. WILLIAM J. HART, D.D.

#### "SWEETER SOUND THAN ANY OTHER"

Psa. 127:3. "Lo, children are an heritage of the Lord."

Helen Young Snyder, a graduate of Wellesley College, was a contributor to several periodicals before her marriage. When she died in 1927, leaving three young children, the following unpublished poem was found among her manuscripts:

### Compensation

I might have sung great songs today — My soul was in the Muse's sway, And yet, somehow I lost my song; My hands were busy all day long.

I bound a hurt and throbbing finger, And dried the tears that tried to linger. I buttered bread, and baked a cake; I kissed two sleepy eyes awake.

My song is gone — but in my heart Is music that can ne'er depart. The world will never hear its note — Its sweet strains did not leave my throat.

But resting softly in their beds
I see three tousled little heads,
And, sweeter sound than any other,
Come whispered words: "I love you mother!"

— The Christian Advocate.

#### "MOTHER IS HERE"

Eph. 6:2. "Honor thy . . . . mother." A fine little story is told of John Coolidge, the President's son, who went to Rapid City, South Dakota, in the summer of 1927 to spend his vacation with his parents. There was a large crowd at the station to greet him, and some one said to him that there were almost as many people meeting him as had welcomed the President himself on his arrival. "Oh, that's because my mother is here," said John.— Amos R. Wells.

### PARENTS AS SPIRITUAL GUARDIANS

Eph. 6:1. "Your parents in the Lord."

I frequently return, as you must do, to the family worship where my religion became an irremovable reality to me. There I see once more my father kneeling before the day's work began, and on the hearth commending his affairs and ours, and those of the world's tears and wanderings to the Almighty Father. None can estimate the meaning of those humble orisons. No lordly rituals in stately shrines can take their place or do their work. Choirs may chant and orators declaim in gorgeous temples adorned with votive offerings; but behind and above these is that domestic priesthood, or the sound of a mother's entreaties to God for her children, which have prevailed from the time of Samuel to the present hour.

s your home thus sanctified? Does the Shekinah anctify its bliss and illumine its trials? Are you the spiritual guardians of those children than whom nothing can be nearer or dearer to you? - S. Parkes Cadman.

### PRIESTS IN THE HOUSEHOLD

Deut. 6:6-7. "These words . . . . shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house.'

Commissioner S. L. Brengle, of the Salvation Army, in an article on "The Family Altar" in the

War Cry, said:

Among the most sacred of my memories are those connected with the family altar in my childhood home. Owing to the somewhat stormy character and up and down religious experience of my stepfather, family prayers were irregular in our home, but when we did read the Bible and kneel together in prayer, my soul was strangely and graciously stirred within me; and when my mother prayed for me and pleaded, "O Lord, I do not ask that my boy may be great, but that he may be good!" I would get up with dimmed eyes and a great throb in my boy's heart, resolving in myself, "By God's grace I will be good."

### DEEPENING APPRECIATION OF MOTHERHOOD

"As one that mourneth for his Psa. 35:14. mother."

After speaking appreciatively of his mother in "The Days of My Life," Sir H. Rider Haggard

"Here I will try to give some description of this mother with whom we were blest. Twenty-two years have passed since she left us, but I can say honestly that every one of those years has brought to me a deeper appreciation of her beautiful character. Indeed she seems to be much nearer to me now that she is dead than she was while she still lived. It is as though our intimacy and mutual understanding has grown in a way as real as it is mysterious. Someone says that the dead are never dead to us until they are forgotten, and if that be so, in my case my mother lives indeed. No night goes by that I do not think of her and pray that we may meet again to part no more. If our present positions were reversed, this would please me could I know of it, and so I trust that this offering of a son's unalterable gratitude and affection may please her, for after all such things are the most fragrant flowers that we can lay upon the graves of our beloved."

### MEMORIAL DAY

Exodus 12:14. "This day shall be unto you for a memorial."

Tenderly strew over each grave today The perfumed blossoms of balmy May, And the nameless mounds by stream or lake, Bedeck them for mother's or sister's sake.

What matters it now whether friend or foe Lies moldering to dust in the tomb below?

Spread sweet charity's mantle o'er the brave And cover with flowers each hero's grave.

Known or unknown, oh! how many today, Grieving, and wond'ring where their loved ones lav:

Weeping and wond'ring, they gladly would know If tribute to theirs some hand will bestow.

Time and its changes should soften the heart, And sympathy lessen pale sorrow's dart; And tears should refresh the green on each grave; Bright flowers their fragrance shed o'er the brave.

Think, some sad heart, that is far, far away, In gratitude deep would gladly repay For the drop of a sigh, a bud or a tear, On the grave "unknown," to some one so dear.

Think mercy's angel will hasten away. With message of friend of the Blue or the Gray, How it would solace the sorrow of years, And lessen the grief that's hallowed with tears. - John Landor Kryder.

### ON "UNCLE JOE" CANNON

Deut. 32:50. "And was gathered unto his

people."

Unique among obituary verse is the "Parliamentary Ode," which William Tyler Page, clerk of the United States House of Representatives, composed on the death of his friend, the Hon. Joseph G. Cannon, ex-speaker of the House:

Here the gavel fell,

The time of the gentleman from Illinois has expired.

The previous question is ordered. The subject is closed to amendment.

Points of order cannot be made nor reserved.

The speaker has left the chair and gone into the committee of the whole,

Where the point of no "quorum" is never raised. Where the great majority rules, and

From whence no adverse report ever comes:

Where no dilatory motions are entertained, nor Filibustering practiced —

Where minorities claim no rights,

Where rules are superfluous, decorum is preserved,

Where politics is adjourned.

"YOU ARE COMING BACK, HENRY!" Psa. 118:17. "I shall not die, but live."

The following incident has been preserved for us by Ida M. Tarbell in "News Gathering for Lincoln:"

Henry Wing, a New England lad, who later gathered war news for Lincoln, enlisted during the Civil War, and was injured in the leg and the hand at Fredericksburg, and was taken to Lookout Hospital. Thus he described a part of his experiences: The doctor came around and looked at me and went by - didn't say anything. Then a Sister of Charity came and asked me if she should get me a priest, and I said, no, that I was not a Catholic. Then she said, 'Shall I get you a minister?' 'Does that mean you think I am going to die?' 'Yes,' she

said, 'you cannot live overnight.'

"'I am not going to die,' I said. 'Before I left home my mother read from the Ninety-first Psalm: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. You are coming back, Henry," she said. You don't suppose that I am going to die after that, do you?

"That seemed to interest Sister Antoine, as they called her, and she sent one of her aids, Sister Mary, to take care of me. Sister Mary was young and pretty. She cut off those two fingers with a pair of scissors and picked all the proud flesh out of my wounds. Day and night for a week she sat there, flushing them with tepid water and Castile soap, and every now and then giving me a few crumbs of bread in wine. I began to get well right away. . . . They dismissed me in March — on crutches. And, of course, that was the last of me as a soldier.'

### SERENADING LINCOLN AND LEE

1 Sam. 18:6. "And with instruments of music." Dr. William Cretchley, Lake Pleasant, Mass., a retired physician ninety-one years old, was leader of the Third Brigade Band, Ninth Corps, when Richmond was captured in the closing days of the Civil War. He relates two interesting musical incidents of that period in the National Tribune: "One day in the spring of 1865 I got an order, as band leader, to go to Grant's headquarters at City Point and serenade President Lincoln, who was at the front at that time. We pitched tents in front of Grant's headquarters' tent where Mr. Lincoln was sitting on a camp stool tilted back. At sundown the band began the serenade. After playing the best music I had, he came to me and said: 'Mr. Leader, please play "Dixie." 'Mr. President,' I said, 'that is a Confederate tune.' 'But we have captured it,' answered the President, 'so play "Dixie." 'Dixie' was then and there made a national tune by Lincoln's orders, and for three nights he called for 'Dixie.' General Devans, our division commander, while at Richmond sent for me and asked me how I would like to serenade Gen. Robert E. Lee. I told him I would be delighted. 'Well,' said he, 'take your band at sundown and cheer him up a little.' He then lived at 15 Franklin Street with his daughter, who was about eighteen or twenty years of age. When I got there I formed the band in a circle in front of his window and began to play. She sat at the other window and encored every tune. I played 'Auld Lang Syne,' 'Bonnie Blue Flag,' 'Maryland, My Maryland,' and other familiar tunes. Lee sat reading a book, with his elbow on a table and his hand on this cheek. We played for almost an hour, but he never looked up. I said to Gill Case, one of the band boys, 'I guess the general doesn't appreciate our music.' 'Bill.' said Case, 'he ain't readin' that book; look sharp.' I did so and saw tears in Lee's eyes. I then said, Boys, we will play "Home, Sweet Home." and they did. I've heard it played a thousand times, but never as they played it that time. Lee then arose, took his daughter's arm, and with tears rolling down his cheeks, said, 'Gentlemen, I don't

know to whom I am indebted for this serenade; such inspiring music.' Then he came and shook each member's hand; and when he came to me he introduced his daughter and said, 'Mr. Leader, I would ask you all in for refreshments, but my daughter and I are United States paupers, drawing rations three times a week.' Tears came to many eyes, as he turned and went back into the house. We then played 'Schubert's Serenade,' as a final selection, and when we were leaving, his daughter waved her hand and threw us a kiss."- The National Republic, October, 1927.

### THE PROMISES ARE SURE

Eph. 1:7. "The forgiveness of sins, according to the riches of his grace."

"The promises are sure if only we will believe." were the last words of my friend, the aged William Booth - very true words. And of these promises perhaps the greatest and the happiest for man is that of full and free forgiveness to those who kneel and from the heart will say, "Father, I have sinned, Father, forgive!"

But to do this we must have faith.—Sir H. Rider Haggard, in "The Days of My Life."

### MINE EYE RECEIVED INSTRUCTION

Prov. 24:32. "Then I saw, and considered it well: I looked upon it, and received instruction.'

There are indeed sermons in stones. Our street has just been gashed from end to end with a narrow, deep channel whose depth is magnified to the eye by the heaped-up excavated earth. new electric cable is being laid. The other day I observed how this cable was being drawn into its place and put to rest under the earth, where doubtless for the next generation messages will be borne through the darkness to all the ends of the world. I counted thirty men who each with two hands laid hold on the cable. Round a corner. and after the same cable had crossed under a busy street, other thirty men had hold of it again. At the corner a man with a fine singing, carrying voice made a long sounding cry like, "Ho-o-o-o," which always ended in a sharp abrupt "eh," making a complete "Ho-o-o-o-eh!"

During the persistence of the longer sound those sixty men bent their backs and leaned forward grasping the cable. At the "Eh" they jerked the immense thing a whole foot towards themselves: and so the cable was laid.

As I gazed, I mused, and as I mused, the fire burned; and I even spake with my lips and said: "If the good people of this world would only pull together even on one thing at a time (in the picturesque language of an American, whispered to me as a fine speech came to an end), we should "give the Devil cold feet."

I have made inquiry and learn that the feet are apt to grow cold when there is a rush of blood to the head, such as may be caused by a spasm of terror, as when a scoundrel who has long prospered meets in a lonely place the avenger, and knows that his hour has come.

It is a profound and lively metaphor.  $\rightarrow Dr$ . John A. Hutton.

### DIVINE LIFTING POWER

Rom. 15:19. "By the power of the Spirit of God."

One day in the summer vacation I was trying with a friend to float a large sail boat whose finkeel had grounded on a shallow bottom. We made many experiments but they all failed to liberate our two-ton craft. Finally we hit upon a happy expedient. We partly sunk two rowboats and brought them along either side of our little ship. We put a heavy plank across under its prow, letting the plank rest on the two row boats. Then we bailed out the two boats simultaneously and the upward lift of the water raised our foundered sailboat and we pushed it into deeper water. There is a divine lifting power like that, which many of us have felt, flooding in from beyond the margins of our own little lives .- Prof. Rufus M. Jones in "Fundamental Ends of Life."

#### ATHEISM? CHRISTIANITY? HINDUISM?

Phil. 2:9, 10. "Wherefore God also hath highly exalted him, and given him a name which is above every name."

I called on a Hindu gentleman professionally a few days ago. After transacting our business, this man, who holds a high and important position under the government, said to me, "Padre, what do you think will have happened to Hinduism fifty years from now?"

Not having met him previously, I felt I had to be cautious in my reply and said, "I presume Hinduism will reform herself from within us as she has done before and thus adapt herself to the new conditions."

To this he replied, "I beg to differ with you. Fifty years hence, Hinduism will be practically extinct."

"Why are you so pessimistic?" I asked.

His answer was that Hinduism could never survive the light which science was giving to the world. "Moreover," he said, "every succeeding year finds Hinduism more powerless and impotent. My father was a liberal Hindu, for his day; but he dared not defy Hinduism, as I can do in my day." Then he said, with a significant look, "I

am stronger than Hinduism."

That phrase, "I am stronger than Hinduism" expresses the attitude of the intelligentsia of India at the present time. It does not at all mean that they are abandoning Hinduism for Christianity. Rather does it mean that they will become a people without religion, unless the Christian West sees to it, at this time of crisis, that we do not relax our ability to present Jesus Christ as the only hope of satisfying their hearts and their intellects .- Charles B. Hill, Ph.D.

### WON HIS FELLOW PATIENT

John 1:42. "And he brought him to Jesus." Sherwood Hall, M.D., gives this incident in an

article, "The Doctor in Korea:"

"We had one Christian patient whose bed was next to a non-Christian. It so happened that the Christian patient was ready to go home before

his non-Christian neighbor but he refused to go home and stayed on at his own expense until he had won his fellow patient to Christ. We are glad that the Korean Christians are realizing the great opportunities a Christian hospital affords for winning souls to Christ."

### JESUS SAVES

Heb. 7:25. "He is able also to save them to the uttermost that come unto God by him."

Four bishops of the Methodist Episcopal Church - Herbert Welch, L. J. Birney, G. R. Grose and W. E. Brown - residing in China, Japan and Korea - included in their joint address to the Eastern Asia Central Conference which was held at Shanghai, January, 1928, the following words: "Whatever else it does or fails to do, let this Central Conference send forth a burning appeal to the churches of Eastern Asia to preach the Saviourhood of Christ with a new enthusiasm and to rekindle the apostolic zeal for saving lost men. For twelve months let the Church send forth in song a single refrain, 'Jesus saves;' let every preacher take one theme, 'Jesus saves;' let every teacher of the Bible illustrate but one truth, 'Jesus saves;' let every Christian writer illuminate the glorious theme, 'Jesus saves;' let every follower of Christ in the joy of his experience bear witness to his neighbor, 'Jesus saves.' Then will come such triumphs as the Church has not seen for a generation. Then will our Zion arise and shine with the glory of the Lord upon her."

### THE KEY FLOWER

Matt. 6:33. "But seek ye first the kingdom of God, and his righteousness."

Do you recall the old story Van Dyke has named "The Blue Flower?" I think it was Bayard Taylor who told it long ago under the title, "The Key Flower." A man plucks a tiny blossom growing on the mountainside, whereupon a treasure cave suddenly opens to him. Do you remember how in his eagerness to grasp the treasure he drops the flower, while a warning voice cries, "Take what you want, but don't forget the best." Loaded with the richest of the gems, he finally emerges from the cave, forgetting the key flower but lo! in the light of day his treasures turn to dead leaves in his hands .- From the letter of a mother to her son, in the Sunday School Times.

### Illustrations FRANK HAMPTON FOX

### "LAND WHERE MY FATHERS DIED"

The United States Volunteers in the Spanish-American War, camped on the old battle field of Chickamauga, were waiting for the Memorial Day exercises to begin.

The Chaplain and two young officers stood under an old gnarled oak tree that bore the marks of many a bullet wound during that historic battle a third of a century before.

"Chaplain, my father was killed here on this battle field," said one of the young officers.

the same song book:

"My father was killed here too," said the other

"In which army was your father?" inquired the

"In the Confederate army," came the reply.
"My father was in the Union army," said the

other officer.

The Chaplain was about to speak when the program began. He looked at the young men and was glad to see these sons of veterans singing from

"My Country, 'tis of thee, Sweet land of liberty, Of thee I sing."

When they came to the line: "Land where my fathers died," they clasped hands in a silent pledge of devotion to their Country.

#### THE SYMPATHY OF MOTHERHOOD

The Pendleton plantation lay across the river from Vicksburg. One thousand slaves cultivated the rich plantation and prayed for victory of the Confederate Army.

Robert Pendleton, the only son of Judge and Mrs. James Pendleton, had been killed in battle, Judge Pendleton had lost an arm and was in the hospital. Enemy troops took possession of the plantation home for the wounded. Mrs. Pendle-

ton left the ancestral home and retired to a log cabin in the Negro quarters.

One day a Union officer knocked at the cabin door, saluted' saying: "Will you come up to the house and comfort a dying soldier?"

Seeing her hesitation, he added: "He's only a boy and he cries so for his mother, I wish you would come."

The mother went back to her home to comfort a dying enemy. He was in Robert's room. She shrank back. Her Robert who had been killed. They had placed one of their wounded men in this room sacred to the memory of her boy.

"Suppose some Union mother could have comforted my boy when he was dying, I should have been eternally grateful to her."

She entered the room — went up to the bed — the bed in which her boy had slept the last night that he was at home. She looked down on the dying soldier —"Only a boy," she said to herself as she took the hot hand. "My mother! My own dear, darling mother," exclaimed the dying boy. "I knew you'd come."

He had been blinded by a bursting shell and could not see. But there was the tender touch of

mother.

Mrs. Pendleton sat beside the dying soldier boy and comforted him until death came to release. "I'm glad I could comfort mother's dying boy," said Mrs. Pendleton to her Negro servant.

## Work with Boys and Girls

### THE CHRISTIAN QUEST

The young people had charge of the morning service last Sunday, and presented a service entitled "The Christian Quest." The entire service was really a young people's consecration service, with an appeal to adults for sympathy and co-operation in the art of Christian living.

The service was worked out by Mr. Howard Ward with the co-operation of Mrs. Putnam, superintendent of the young people's division. It is not saying too much to assert that this is one of the most inspiring services that we have attended in a long time. We regret that we do not have a list of the names of all who took part. The addresses of the young people were given in a very convincing manner. We do not envy any person who can sit through this service and not be inspired with confidence for the future of the church. We hope these young people will visit every church in this county.—Joseph Lindsay, Pastor, The First Presbyterian Church, Silver Creek, N. Y.

### CAN YOUTH REFORM THE NEWSPAPERS?

Vincent Vigoroux, at fifteen the youngest editor and publisher in the United States, was one of a group of more than a thousand high school editors and business managers who met in New York City recently for the fourth annual convention of the Columbia Scholastic Press Association. Among the speakers was Mr. Karl A. Bickel, president of the United Press Association, who told these young journalists that youth, with its new and finer ideals, is forcing newspapers to raise their standards.

"Youth itself is cleaner, saner, more temperate than ever before," he declared. "And since newspapers must please youth, they are raising journalism to a new high mark. Ideals are higher now. This condition has come about largely by reason of the influence of young people. One young man, Colonel Charles A. Lindbergh, has raised the tone of journalism twenty-five per cent by his flights to Europe, Mexico, and Central America. And that is the effort of only one clean-minded American boy."

This is the best news we have heard from a newspaper man in a long time. There are still too many papers making capital out of the sins of a few youths and giving but passing notice to youthful inventors, writers, artists, and reformers. Such newspapers must be changed. Young readers should refuse to buy and read them. And young men and women who decide to make journalism their lifework should enter its ranks resolved to stand out against scandal-mongering, even if such a stand means losing a job or two at the beginning.— Epworth Herald.

### OBJECT LESSONS An Old Shoe

What have I here? An old shoe. All right, there are a number of ways in which this old shoe represents a bad boy.

1. Notice his tongue is hanging out.

2. Notice he has a string (shoe string) on him.

3. Notice he isn't at all good looking.

4. Notice he is all run down at the heel.5. Notice his sole is in need of repairs.

Lesson — A bad boy's tongue often keeps him in trouble. The string represents habits, bad habits that are hard to break. Bad boys show signs of evil and have that run down appearance. A bad boy's soul isn't right with Jesus. Now the shoe man could fix this old shoe all up and make it shine. So when a boy gives his heart to Jesus, he too will shine.

A Quart Jar, a Quart Tin Can, A Piece of Lime, a Piece of Coal

Here in each hand I hold a can, one is glass, one

is tin. There is something in each one that represents human heart. What is this in the glass can? Coal. Yes. You can see right through it. So he has a black heart. Now, what do you suppose is in the tin can? Don't know. Well, here it is. Lime, snow white. So the tincan has a white heart.

Lesson — Jesus looks right into our lives. He knows whether we are good or bad. We may deceive Mother and Father, but if our hearts are black, Jesus knows. Now if our hearts are white, he can tell even though we could not see it in the tin. So "Keep Thy Heart with All Diligence."

—Rev. Chas. G. Grant

### A RENDEZVOUS WITH LIFE

I have a rendezvous with Life —
Not in some distant day —
Not for some great event alone
Life's challenge comes my way.

I have a rendezvous with Life Today, and then tomorrow; A call to meet whatever comes Of work, or joy, or sorrow.

Perhaps today Life has for me Naught but the common task, Making a path to greater things— What more, then, could I ask?

So, be the service high or low,
To God's call I'll be true,
And with His help, each passing day
I'll keep Life's rendezvous.

- Rev. M. V. Granger.

## Chats With the Children

DR. J. W. G. WARD

### ST. CHRISTOPHER

This story is about a giant. Every girl and boy wants to be strong. That is why they eat the good plain food mother sets before them, and go to bed cheerfully when she says it is time. Then, when they grow up to be women and men, they will be able to do something worth while in the Of course, being sensible little people they will not wait until they are grown up to show their love to Jesus Christ, but every day will be on the look-out for chances of doing good turns for others. That is just what the giant in our story did — only we must start a little farther back. His name was Offerus. He had heard the wondrous story of Christ, His love and sacrifice for mankind and so, just like you, he gave his heart's love to the Divine Master, and resolved that he would strive each day to show his gratitude. But that was just the difficulty. He did not quite know what to do. He was such a monstrous fellow that he could not very well seek work in the city; people would stare at him so, that stopping their own work to gaze at him, everything would be thrown out of order. Therefore he went to a wise and saintly man, and asked his advice. Can you guess what that counsel was? "You are so big and strong," said the wise man to Offerus, "that it seems to me you should find some means of using your great strength to aid the weak, and helping those who cannot do what they have to do without your aid."

That was rather puzzling advice. Yet, as you have found out, we have to discover for ourselves how we can best serve our Lord. But Offerus thought things over for a time, and remembered a river over which pilgrims often wished to pass, but which was sometimes so deep and turbulent when the snows melted, and the waters came rushing down from the hills, that they could not get over. Why a bridge had not been built, Offerus did not know. At any rate, he determined to build a house for himself near the river, and then, should anyone wish to get to the other side and the waters be too rough, he would carry them across. He did this, month after month, and never a single passenger was lost.

It was the end of the winter. A storm had been raging, and the river was in flood. That night when Offerus shut his door he fervently hoped that there would not be any call for his services

for he had never seen the waters so wild. So he tucked the bed-clothes round him, and as it was extra cold, he gave them an extra tug up to his chin. Being a giant, of course that uncovered his toes, and he had to get out and tuck himself in again. He was just in his first sleep when he thought he heard a noise. He was not frightened of the darkness, any more than you are, but he did feel a bit scared at the sound. It was like some one tapping at his window. Persuading himself that it was the wind, he rolled over and shut his eyes. But there it was again! He was sure of it this time. It was some one knocking. Pulling his cloak around him, Offerus opened the door. By the light of the moon, he saw a boy standing there.

"Why, what on earth . . . ." That was as far

as the giant got.

"Are you Offerus, please? The giant who carries people across the river? I am on an urgent errand and I must get over, but the waters are running so swiftly that I dare not venture by myself. No; I cannot wait until morning," he went on, as the giant interrupted him. "I really am in a great

Offerus remembered that he was doing this work for Christ's sake, and that, dark though the night and wild the river, it was his plain duty to go. So dressing himself, he took his huge staff, lifted the boy on to his broad shoulders, and strode down the bank into the river. As he plunged in, it seemed as though the water had never been so cold, nor the night so stormy. The current nearly swept him off his feet as he made his way slowly over the slippery stones. He stopped, a third of the way across, and steadying himself against a boulder, panted for breath. Then nerving himself once more, he forged doggedly on. The boy on his back seemed to be growing heavier and heavier. The opposite bank seemed to have moved farther away. Would he ever reach it? Offerus pushed the thought away from him, but he had his doubts.

It was almost daybreak when at length he staggered up the sloping ground on the other side, weary and spent. He lifted his passenger from his back, and set him on the ground, and then Offerus gasped in wonderment! Now he understood why the weight was so great. It was not a boy, but a man. And such a man! Never had the giant looked on one so kingly, so glorious. When he smiled, it was as though the sun had already risen. When he spoke, as though music were struck from hidden harp-strings.

"Offerus, long have I heard of thy love for Me, and of the kindly service rendered to so many for My sake. And so this night I came to test thy love, thy loyalty, and thy courage. Thou hast borne thy Lord upon thy broad back this time, and to show My favour unto thee, henceforth thou shalt not be called Offerus - the bearer, but Christ-Offerus, the bearer of Christ."

So the giant became Christopher, which is another form of his new name. And as St. Christopher, he is honored as one of those who, doing helpful things for others, bears the burden that fulfills the law of Christ. This is the way to gladden the heart of man, and brighten the face of Christ. What can we do today and every day for His sake?

## Sermon Stories for Junior Congregations

REV. WM. J. HART. D.D.

### MOTHER ALWAYS HIS FIRST CONSIDERA-TION

Prov. 23:25. "Thy mother shall be glad, and she that bare thee shall rejoice."

Mrs. Carrie Jacobs-Bond, speaking of her son, in "The Hard Roads of Melody," wrote:

"When he was seventeen I asked him to go into business with me; and willingly he came to help his mother. I was always his first consideration, and I did not know until many years afterward that the desire of his life had been to be a physician. He had never mentioned this to me. He just went on being a music publisher.

"Below is a little poem which I wrote for him which he has framed and hanging by his desk:

> "A gift for you my darling son, A gift for golden years. A mother's gift of care supreme. Beyond this vale of tears.

"A gift of golden love, my boy, That you have given me, A golden gift of many years, That's kept me young and free. "A gift for golden truth, my boy. That's kept me strong and true. And here's another gift my boy Your mother's love for you."

- The Ladies' Home Journal.

"WHAT WOULD MY MOTHER ADVISE?"

Matt. 19:19. "Honor thy . . . . mother."
This is the testimony of Chauncey M. Depew to the character and influence of his mother when he reached the age of ninety-four, as he related it to James Martin Miller:

"My mother was a rigid Calvinist. Her teachings and her spirituality throughout my boyhood and manhood days have been of inestimable comfort and value to me. Several times in my life I have met with heavy misfortunes and what seemed irreparable losses. I have returned home at times in despair to find my mother with wise advice and suggestions ready to devote herself to the reconstruction of my fortune and to brace me up with her prayers and her affection. She always said what she thoroughly believed: 'My son, this what you think so great a calamity is really divine discipline. The Lord has sent it to you for your own good, because in his infinite wisdom he saw that you needed it. I am absolutely certain that if you submit instead of pining and protesting, if you will ask with faith and in the proper spirit for guidance and help, they will come to you with greater blessings than you ever had before.'

"That faith of my mother inspired and intensified my efforts, and in every instance her predictions proved true. The prayers and faith of my mother have directed my life's acts. Often when facing problems, and as to conduct, I have asked myself, 'What would my mother advise?' "- The Syracuse Herald.

### INTERWOVEN LIVES

Rom. 14:7. "For none of us liveth to himself."

One of the best known women in an eastern city showed an unwonted depression a few weeks ago. One of her friends, fearing she was not well,

questioned her about it.

"Oh, I'm perfectly well," she said, "but I confess there has been a cloud on my spirits for some days. Last Monday I took luncheon at a restaurant down town. At the table next to mine sat two young girls. It was impossible for me not to overhear their conversation, and their frivolity, hardness, and utter lack of principle was such a shock to me that I've not been able to throw it off. All week I've been saddened by it." A better illustration of the fact that our lives

are not apart, but are interwoven with innumerable other lives scarcely could be found. These two girls in their revealing speech had taken the heart out of one of the most useful women in the community. It was weeks before she felt her old zest for her work. She did not know them, nor they her, but they had a vital influence on her happiness and efficiency, nevertheless.

Sometimes young people get the mistaken idea that their conduct is their own business; that it does not matter to anyone but themselves what path they follow. The truth is that it matters to everyone. Your choice of good or evil will have an effect not only on your family, friends, and neighbors, but on thousands whose faces are strange to you, and whose names you have never heard. Whatever you make of your life means blessings or bane for countless other lives .- The Young People's Weekly.

### GOD HAS HOLD OF US

Psa. 119-117. "Hold thou me up, and I shall be safe."

When I speak of grit and grip, I always think of Rudyard Kipling. When he was a boy his father took him to sea. Early one morning the adventurous Kipling was seen by an officer hanging by his hands from the yard arm over the waves. The officer rushed below, awoke Rudyard's father, and shouted, "Your son is hanging from the yard arm, and if he lets go he'll be drowned." "Ah," said the father, "but he'll not let go," and he turned in his berth and went to sleep. "He won't let go," and he didn't. I wish that could

be said of you; it can without fear be said of God. His hold is fast .- The Sunday School Times.

### CONTENT WITH SIMPLE BEGINNINGS

1 Cor. 13:9. "For we know in part."

A pupil applies for admission to the Packer Institute, and asks to study logarithms. And the president answers, "You must begin with arithmetic." "But I don't like arithmetic; I don't want to study arithmetic; I want to study logarithms." "You cannot study logarithms unless you first study arithmetic." The pupil says, "I think that is very mean, I think it is a narrow and bigoted rule that I cannot study logarithms unless I first study arithmetic." The president replies, "There is no other road. It is not possible for you to come to an understanding of logarithms unless you take the only way men ever will enter into that knowledge - namely the way of arithmetic." - Dr. Lyman Abbott.

### BOY AIDED DISCOVERY OF ELECTRIC BULB

1. Sam. 20:35. "And a little lad with him."

Thomas A. Edison discovered the possibility of the electric bulb in an accidental manner. An item sent out by the Associated Press on October 21, 1927, from Corning, New York, stated that forty-eight years ago on that day the discovery was made in the Corning Glass Works.

Edison had for years been endeavoring to perfect the electric spark, in conjunction with glass, to produce a light. James P. Goggin, the unwitting agent of the discovery, was an apprentice boy. Goggin was handed a blowing iron to knock off the glass. "Boy-like, putting the tube to his mouth, he gave a husky blow. The result was a shapely mass of molten glass."

"That's it. That's just what I want!" shouted the excited Edison, as he observed the lad's prank. Then and there "the electric bulb was born, giving to the world one of the greatest of modern necessi-

ties."

### A BIG CATCH

Luke 5:6. "And when they had this done, they inclosed a great multitude of fishes."

Sam and Fred sat side by side on the bank of a

little creek, fishing.

For a long, long time they sat there with a nice fat worm on their hooks, but not even one little fish came to bite at them.

At last Fred pulled his hook out of the water

and wound the line up on his pole.

"I am going home," he said. "There are no fish in this creek."

"We might as well," said Sam. "We can not catch anything here." And he arose to his feet also.

Just then Fred stopped winding his line up.

"Sam, what was that the preacher said about fish last Sunday?" he asked.

"Oh, that was about two men that were fishing and they could not catch any fish at all."

"And they thought that there were not any fish in the sea," said Fred.

"Yes," said Sam. "So they pulled in their nets and were going to go home. Just then Jesus walked down to the shore and saw them. When He saw that they were pulling in their nets He saked them why they were doing it. And they said because there were no fish there.

"Then Jesus told them to cast out their nets once again for His sake. And so they did. And

their nets were so full that they broke."

"Say, Sam, let's throw our hooks out once more."

So the two boys unwound their lines and threw their hooks into the water once more. Quick as

a wink they both caught a big fish.

Again and again the boys threw their hooks into the water. And again and again they caught a fish until they both had a big string of fine fish.— Maud Stevens.

### "I GUESS IT WAS ME"

Acts 24:14. "But this I confess."

When Col. Lindbergh failed to arrive in Mexico on the minute he refused to blame his tardiness on the plane, the weather or the maps.

"Something went wrong, And I guess it was me."

It's a theme for a song.
When something goes wrong,
Don't rebuke a whole throng
Of others — or "We;"
But when things go wrong
Just confess, "It was me."
— Rodman Gilder in New York Times.

### Going A-Mothering

(Continued from page 876)

not — are motherly; and it is by their motherliness that they win our hearts.

For we all need mothering. Children do, of course. Men do: that is one reason why they marry. Women do: that fact lies at the root of the reputation that has always clung to them of being fond of gossip. is not that they like talking to each other for the mere sake of talking to each other. But, since their husbands cannot mother them as they mother their husbands, they have no way of being mothered save by mothering - and being mothered byeach other. We all need mothering. It is one of the essential facts of our make-up. One of the finest pictures in the Sydney Art Gallery is The Widower, by Sir Luke Fildes, R.A. It represents a laborer who, at the close of the day, has come home to his motherless children. One of them is sick. And there he sits, with the peevish child on his knee, and a look of utter helplessness on his face! The little ones sadly need mothering; but, alas, there is no one

to mother them. One of the finest pictures in the Melbourne Art Gallery is The Mitherless Bairn, by Mr. Thomas Faed, R.A. These pathetic paintings eloquently express the plight into which we should all have been plunged if there had been nothing motherly in God. Fatherliness is very fine and very beautiful; but it does not cover all the ground. If God had been just a Father—Our Father which art in heaven—we should all have been like the little children in the paintings. We should all have been motherless bairns.

Even nations need mothering. It was of a nation that Moses was thinking when, in his great valedictory address, he likened the children of Israel to the eaglets, and likened Jehovah to the mother-bird fluttering fondly over her brood. After all, a nation is merely a family; and what is a family without someone to mother it? In one of the most telling chapters of his monumental History of the United States, Bancroft shows that population never became rooted to American soil until the nation felt the softening and homing influence of motherhood. Adventurers came in hundreds; drifted about the country: fought with Indians; and either died or returned. The new settlements enjoyed no stability. It was Sir Edwin Sandys who had the genius to see that the advent of womanhood would make all the difference. In 1621, some hundreds of "agreeable young women, maids of virtuous education," were persuaded to turn their faces to the West. On their arrival, there was sweethearting and lovemaking and homebuilding; and, in a word, the life of the nation, as a nation, began. In a few years, Bancroft says, the huts in the wilderness were as crowded and as happy as the birds'-nests in the woods; and Hening, in his quaint old-fashioned chronicle, adds proudly that the children being born in the new countries were more beautiful and of more ingenious spirit than those born in England! It is a pleasing picture — a picture of a nation mothered.

If those words of Moses about the eagle's nest mean anything, they mean that a nation cannot be brought up on armies and navies, statutes and blue-books, rules and regulations, legislation and administration. A nation is made up of men, and men are not machines. They have hearts as well as heads and hands. They must be bound together by something that appeals to sentiment, to affection, to faith. Destroy the mother-bird, and the chicks will soon scatter and be lost. Destroy in the souls of the

people the consciousness of the brooding, watchful care of God, and the nation is doomed to disintegration and decay.

Churches need mothering. The position of the Roman Catholic Church is wonderfully instructive at this point. The Roman Catholic Church insists upon the celibacy of its clergy, and thus deprives every congregaof that beneficent ministry which, in other churches, the mistress of the manse - and the ladies that she naturally gathers about her — so effectively exercise. If the matter ended here, the Roman Catholic Church would be in an absolutely forlorn situation. But the matter does not end here. To compensate for the loss of the motherly element in one direction it introduces that element at two other points. It lays tremendous stress on the sacred personality of the Virgin Mother; and it calls to its cloisters an army of nuns who are required to dedicate their lives to the task of mothering the Church. In the monasteries we find Reverend Fathers; in the convents we find Reverend Mothers, and he who gives the matter a little thought will find the implications of those titles extremely suggestive. Church needs mothering as well as fathering.

And so I tore up the manuscript that I had prepared with much care. I saw that, in writing it, I had missed the throbbing heart of the whole matter. Motherliness is the human rendition of a Divine attribute. I preached on Sunday morning on the parable of the hen and her chicks; but I said nothing of the picturesque analogies that had figured so conspicuously in that first sermon. I did not even quote the comment on the parable which Mr. Interpreter offered to Christiana and her children. Mr. Interpreter made much of the hen's four calls - the call by which she warns them of danger, the call by which she gathers them to food, the call by which she summons them to rest and the call by which out of sheer fondness, she collects them beneath her wing. She wishes to feel them near her. This is very beautiful; but I said nothing about it on Sunday. I felt that it was all comprehended in the thought of motherliness. The hen is the most motherly of all mothers. She stakes everything on the motherly appeal. Even dog-mothers and cat-mothers use a certain amount of compulsion; they carry their little ones in their mouths when they wish to move them. The hen simply calls. A whole gospel lies there.

After the service on Sunday morning, Harry Sligo, a young farmer from Gippsland, came home with me to lunch. He told us at table that, a few months ago, after a bush-fire on his property, he and his little boy had strolled along the blackened track to inspect the charred debris that the flames had left. Just beside the path he came upon a burned bundle that looked as if it had been a man's coat or swag. He kicked it aside, and, to his astonishment, there crept out from beneath it about six or eight little chicks. It was a hen, and the mother-bird had died in protecting her young from the devouring flames. I wish Harry had told me before the service of this experience. Had I known of it, I think that I could have used it to prove that the motherliness of God was never so clearly exhibited as in the amazing love and deathless sacrifice of the Cross.

## "AN INTRODUCTION TO GOD"

Rev. H. B. Wallace

The minister and his wife were invited out to dinner one day last week. The host, a leading city physician, arrived almost an hour late.

In a very apologetic manner he informed his guests that he had an exceptionally busy day at the office, receiving patients, and on account of the illness of his stenographer, answering the telephone.

When all were seated at the dinner table the doctor bowed his head to "return thanks." He began by saying "Brown speaking."

The embarrassing situation was somewhat relieved by a remark of a guest that perhaps he

needed an introduction.

There was more truth than fiction in the remark. Men become so engrossed in their particular calling that they have little time for religious thought or meditation.

Recently, in Canada, a radio license was suspended (at the request of a parent) for 90 days because a youth was giving so much time to it that all other studies were neglected.

Sunday is God's day of suspension for the business man. One day at least should be given to thoughts other than those connected with business and social affairs.

### Color

What Is Your Color Not your racial color, but your character color? Someone has taken the pains to discuss the "shades of man" as follows:

When he's mad, they say he's Red. When he's a coward, they call him Yellow.

When he's straight, they say he's White. When he's loyal, they say he's Blue.

When he's unintelligent, they call him Green. When he has no pep, they say that he's colorless.

Bulletin Third Baptist Church, St. Louis

## The Homiletic Year—May

REV. WILLIAM HENRY GEISTWEIT, D. D.

MOTHER'S DAY

ASCENSION 

MEMORIAL

### MEMORIAL DAY

Three great "days" come in this month of May. One might say "four" if he includes in Memorial Day the great event on Pentecost - the baptism of the Holy Spirit. Indeed, for the purpose of the Church the latter should receive the greater emphasis. This is the vital point of the whole Christian system - if it is a system. Pentecost saves us from merely a Christian history, and gives us the Christian experience - without which we have no enduring life. Jesus made certain promises which had to be immediately fulfilled, else were the Christian message without power. We have the story of the Resurrection. foundations are laid on the great fact that Christ rose from the dead. But he went away again, Did He come again? Wholly avoiding any teaching of what is called the Second Coming -- permit me to say: The proof of the resurrection, the power of the resurrection, lies in the fact of his coming again in power, in the mighty bestowal of the Holy Spirit on Pentecost. So - the resurrection story is more than history or an article of faith; it is an experience.

It seems to me, therefore, that the day of largest importance to the church, following the great story of the Resurrection, is the day of Pentecost; the season when we should consider our sources of power. Christ was born in Bethlehem - sweet and glorious story. Christ lived, taught, wrought - a great and marvelous history. Christ died - and the empty tomb is the marvel of the ages! But - Christ came in power on Pentecost — the enduring miracle of the ages! He ever liveth! He liveth in me - now! It is the Present, Living, Powerful, Constant Christ, who in the Spirit is the life of his Church. In very real and living language, we are not seeking an absent Lord but are abiding in the Living Present Christ.

So, I would make the great event of this month the climax of much teaching on the Presence and Power — and the crying need — of the Holy Spirit. We do not enough emphasize the Holy Spirit in our multifarious work in the churches.

The other "days" are very precious to us all, and call for services of such delightful variety that we ought to have a great month, just before we enter upon the warm months of the summer. The department this month should help to that end.

### MOTHER'S DAY

Why not enlarge it, and make it touch the whole of our common home life? Just now things look strange, to say the least. No, I am not denouncing our time. "He doeth not well who doth his time deplore." I am not a pessimist. Our problems are age-old, with one or two exceptions. Here is a complaint of an earlier age: "Our earth is degenerate in these latter days. There are signs that the world is speedily coming to an end. Children no longer obey their parents. Every man wants to write a book. The end of the world is evidently approaching." No, that isn't taken from a meeting of the modern Parent-Teacher Association; it comes from an Assyrian tablet, 2800 B.C.! Ancient - and modern, isn't it?

But there are some things peculiar to our time. The difficulties are not primarily with the children - though there are serious problems with them. The thing that terrifies one is the attack on the home itself, on the establishment of the home before the children get there. The marriage ceremony is to be radically changed. No longer are we to say "Until death us do part," but "for a period of days - or months - till we discover whether we are willing to make a life of it." A distinguished judge is going about the country advocating an experimental marriage - and home; but what is to become of the experimental children -! Man, there you have the new setting of the ancient institution we call home!

Without making a foolish sensation of it, the suggestion here is that we stress this Mother's Day service into a week of home exaltation, which may bring some fruitage worth while.

#### A C.H.M.

The initials stand for "Christian Home Makers." I know a woman, who, some fifteen years ago, saw the problem of the young bride, the new home, and the young mother. She organized the young mothers of a certain church. They became a class in the Sunday-school, studying the Bible from the home standpoint. They met once a month for the study of home problems, with truly great results. This woman has organized three such classes; her present class numbers one hundred and twelve young home-builders. Their programs are wonderful. It is the most promising thing I know in the church today. I hope the idea will spread. These young married people are not of the "companionate" sort; they are not likely to be; they are becoming a mighty asset to the local church. Of all the "organized" classes (and I am not sure where I stand on the whole proposition) this is an organized movement, perhaps the best I know.

#### HOME DEDICATIONS

And along comes the prince of directors, Prof. H. Augustine Smith, who inaugurated "Home Dedication Day" when he entered his new home a few years ago. (You can get full information from him by writing to 20 Beacon Street, Boston, Mass.) This thing comes at the right time. I find myself saying to the young people about to be married that the best way to celebrate the Golden Wedding, fifty years hence, is to begin on the program on the wedding day! This whole business of trial marriages will die if we get this idea "over" to those who are now saying, "until death us do part."

Why not, then, have the week preceding Mother's Day a week of Home Dedications? Why not rededicate the old homes that have been building for a number of years? Why not make that midweek service a season of fine and sweet solemnity, as we consider the home-life of the nation?

#### ASCENSION DAY

Listen to Bishop Pearson as he tells the story of this day in our history: "The ascent of Christ into Heaven was not metaphorical or figurative, as if there were no more to be understood by it, but only that He obtained a more heavenly and glorious state or condition after His resurrection. For whatsoever alteration was made in the body of Christ when He rose, whatsoever glorious qualities it was invested with thereby, that was not His ascension, as appeareth by those words which He spake to Mary 'Touch me not, for I am not yet ascended to My Father' . . . . Now this kind of ascension, by which Christ had not yet ascended when He spoke to Mary after His resurrection, was not long after to be performed; for at the same time He said to Mary, 'Go to My brethren, and say unto them, I ascend unto My Father and your Father.' And when this ascension was performed, it appeared manifestly to be a true local translation of the Son of Man, as Man, from these parts of the world below into the heavens above; by which that body, which was before locally present here on earth, and was not so then present in heaven, became substantially present in heaven, and no longer locally present on earth. For when He had spoken unto the disciples, and blessed them, laying His hands upon them, and so was corporally present with them, even while He blessed them He was parted from them This was a visible departure, as it is described, a real removing of that body of Christ, which was before present with the apostles; and that body living after the resurrection, by virtue of that soul which was united to it.'

#### MEMORIAL DAY

I am thinking of a Memorial Day which shall have a message to the living which may change our conception of such days as these. We must never forget the men who gave the full "meed of devotion," who "loved not their lives unto death;" no, we shall not forget them. But in remembering them we must not fail to remind ourselves of the distressing and unnecessary

events which brought on the war—all wars, for that matter. It ought to be an occasion of dedication to a holy service, the Service of Peace. There is no need of war now; there never was need of war; we ought to teach it, and preach it, and live it!

Just now I have read of Colonel Lindbergh's medal and \$25,000 prize, which is called the "Woodrow Wilson award." Mr. John W. Davis, former ambassador to Great Britain, in an address, explained that Lingbergh was selected as a recipient of the award "not as a victorious soldier, nor as a successful diplomat or statesman, nor as a noted poet or orator, but as a mere individual who had the great fortune to serve peace in most effective ways. The preservation of lasting international peace is as much a personal as a national responsibility. Lindbergh proved that America is not a far-off country, but a near neighbor of Europe; that courage and high endeavor are still dear to the American heart; that great risks will be taken and great deeds done without thought of personal reward or financial gain, and without boasting over the results." Dr. Orestes Ferrara. Cuban ambassador, said that only Colonel Lindbergh could have made the peoples of the various countries that he visited so fully conscious of the fact that nothing divided the Americas, neither tradition, nor ideals, nor interests, nor aspirations."

Such is the suggestion of this writer as we come to Memorial Day. Let us make it a day of dedication to "peace on earth, good will to men."

#### PENTECOST — WHITSUNTIDE

Read W. H. Hutchings, as he indicates the

great occasion and its significance:

"There they continued where they were gathered together, the small band of disciples, the seed which was to grow into the great tree of the Universal Church; there they awaited the Advent of the Comforter; musing on the past, and, intent on the future, with holy anxiety picturing to themselves what this other Comforter should be - not knowing whether He would appear in human guise, or as an angel of light, or whether He would be all Divine; wondering how He should be to them what Jesus had been in His personal ministry, and how He would even have a closer fellowship with them, and that, not for a time, but 'for ever.' They continued in supplication, listening to every sound, expecting His arrival every moment, when suddenly - the building trembled with the sound of a rushing, mighty wind, and to their amazement, there spread out upon them and around them from one center a seraphic shower - tongues of fire like one vast halo of glory, and 'sat upon each of them' - and the Apostles were filled with the same Spirit which had dwelt from the days of Nazareth in the Manhood of Jesus. It was the enlargement of the Spirit's Home in Human Nature - as He had been able to 'rest' on Christ, so now the fiery tongue 'sat' upon each of them, so calm and abiding is that Presence. O, dearly bought Mystery! All the Mysteries of our Lord led the way for this; His Birth, Life, Death, Resurrection, Ascension, Glorification, were so many stages in procuring it. 'I am come,' saith Christ, 'to send Fire on the earth."

#### GREAT SAYINGS

"To understand what is meant by the Holy Spirit is to understand the New Testament, and

the Christian Church."- Denney.

"The work of the Holy Spirit is God's endeavor to enter into fuller and closer union with man for his spiritual regeneration and renewal."-Gardiner.

"Though infinitely mysterious, the revelation of the one God as Father, Son, and Holy Spirit fulfills the profoundest, the richest, the noblest

conception of the Divine Life."- Dale.

"An irresistible power of a spiritual nature came upon them, like the wind, impalpable and unseen, but felt . . . . It was given to each separately, but only to each separately when all were together. The Spirit in his fulness did not come to any stray disciple who had separated himself from the corporate body of the Church; but those who were assembled together as the Church of Christ were all filled with the Holy Spirit . . . . The gift came to women as well as to men . . . . It was bestowed on every member of the church."- Gardiner.

"A Spirit-filled man is not satisfied to let the Spirit lead a part of his life, and cleanse a part of his heart, and control a part of his activities, but he seeks for this control in all of his life. It amounts to a call for whole-hearted surrender to Christian aims in life, and full submission to

Divine guidance."- Hobart.

How? "First of all: Cultivate faith in Jesus as our God-sent Saviour . . . Second: Study and think about Jesus . . . Third: Persevere in Christian duty . . . . Fourth: Practice doing the will of Christ."— Hobart.

> "So here's to the white carnation, Wear it on Mother's Day; Flower that blooms for mother. Winsome, gallant, and gay. Flower of perfect sweetness, Flower for hut and hall, Here's to the white carnation, And to mother — our best of all."

"Strength and dignity are her clothing; She stretcheth forth her hand to the poor: She openeth her mouth with wisdom: And the law of kindness is on her tongue. Her children rise up and call her blessed; Her husband also, and he praiseth her, saying; 'Many daughters have done worthily, But thou excelleth them all."

> There is beauty all around, When there's love at home: There is joy in every sound, When there's love at home. Peace and plenty here abide, Smiling sweet on every side,

Time doth softly, sweetly glide, When there's love at home.

"In the cottage there is joy, When there's love at home; Hate and envy ne'er annoy, When there's love at home. Roses blossom 'neath our feet, All the earth's a garden sweet, Making life a bliss complete. When there's love at home.

"Kindly heaven smiles above, When there's love at home; All the earth is filled with love. When there's love at home. Sweeter sings the brooklet by, Brighter beams the azure sky; O there's One who smiles on high, When there's love at home.'

- Mc Naughton.

"Lord Jesus, thou hast known A mother's love and tender care, And thou wilt hear while for my own mother

most dear

I make this Sabbath prayer. Protect her life, I pray,

Who gave the gift of life to me;

And may she know, from day to day, the deepening glow

Of joy that comes from Thee.

I cannot pay my debt

For all the love that she has given;

But thou, love's Lord, wilt not forget her due reward -

Bless her in earth and heaven.

- Van Dyke.

"The love of a mother is never exhausted,

It never changes, it never tires.

It endures through all; in good repute, in bad repute, in the face of the world's condemna-

A mother's love still lives on."

-- Washington Irving.

"All mothers are rich when they love their children.

There are no poor mothers, no ugly ones, no old ones.

Their love is always the most beautiful of the Jovs.

And when they seem most sad, it needs but a . kiss which they receive or give to turn all their tears into stars in the depths of their eyes .- Maurice Maeterlinck.

#### WHEN MOTHER READS ALOUD

When mother reads aloud, the past Seems real as every day: I hear the tramp of armies vast, I see the spears and lances cast, I join the thrilling fray; Brave knights and ladies fair and proud I meet, when mother reads aloud.

When mother reads aloud, far lands Seem very near and true; I cross the desert's gleaming sands, Or hunt the jungle's prowling bands, Or sail the ocean blue; Far heights, whose peaks the cold mists shroud, I scale, when other reads aloud.

When mother reads aloud, I long For noble deeds to do -To help the right, redress the wrong; It seems so easy to be strong, So simple to be true. Oh, thick and fast the visions crowd My eyes, when mother reads aloud.

- Author Unknown.

MOTHER'S DAY

Let every day be Mother's Day. Make roses grow along the way And beauty everywhere. Oh, never let her eyes be wet With tears of sorrow and regret, And never cease to care. Come, grown-up children, and rejoice That you can hear your mother's voice. A day for her? For you she gave Long years of love and service brave, For you her youth was spent. There was no weight or hurt or care Too heavy for her strength to bear? She followed where you went; Her courage and her love sublime You could depend on all the time.

## **Great Texts and Their Treatment**

REV. WILLIAM HENRY GEISTWEIT, D.D. 

#### MOTHER'S DAY

The Christian Ideal of a Home

"For I know that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."- Gen. 18:19.

A beautiful tribute to a man in a dark period of history.

God knows him. If a father has intimate acquaintance with God you may prophesy the future of his family.

He would command his children; they would be

obedient.

A man who failed with his family: 1 Sam. 2:2; 1 Sam. 3:13; the sons broke the father's heart.

Two types of homes today. The companionate marriage no place in Bible: "They twain — one flesh!"

In 50 years 1,700,000 minor children left fatherless and motherless by reason of divorces - in the United States.

How shall family begin:

1. Permanence: "Until death."

2. A common sympathy.

3. A common faith.

Consider three homes:

The Nazareth home — Luke 2:51,52.

Occupants; apparent order; its development; physical, mental, spiritual.

The Bethany home - Luke 10:38-42.

A modern picture.

The home of Timothy — 2 Tim. 3:14, 15.

Devout household; the scriptures taught.

We can have homes like these.

Intimations:

Live with the children.

Playe with the children.

Read to the children.

Sing to them. "I know doctors and nurses frown on rocking the baby to sleep; but if I were a young mother I'd rock and sing to that boy after he waked up. I would sing Tennyson's 'Sweet and Low,' Holland's 'Rock-a-by, lullaby, bees in the clover.' Field's 'Wynken, Blynken and Nod.' Oh yes, I would sing, 'Little Town of Bethlehem,' and so on."—G.

#### A GLORIOUS MOTHER

"Many daughters have done virtuously, but thou excellest them all" (Prov. 31:29).

Who? Wife and mother. She is the homemaker.

Mother's day a day of sentiment and sober

reflection. The family is a creation of God. It is one of the two sacred institutions created by God: The Home, the Church. No other form of human society can claim divine sanction. The family came first.

The "unit" of the nation is not the man, nor yet the church, but the home. And not necessarily the home on the fine boulevard — but on the street below. Woodrow Wilson never said more beautiful things than in the following lines: "The heart of the world is under very plain jackets. The heart of the world is at very simple firesides. The heart of the world is in very humble circumstances; and unless you know the pressure of life of the humbler classes you know nothing of life whatever.'

The home is the unit of the nation. And the throne in that home is occupied by mother.'

(Contrast the old home and the modern home. In the old home all worked together; everything needed for common living made in the home. The spinning wheel was the center of operations. Sturdy characters were made. The new home -

nothing done at home; it is more housekeeping than home-making. Yet many advantages in the newer home.)

It is a gracious day for womanhood; she has glorified herself in recent years by multifarious ministry. But the *throne* is in the home, in the mother-spirit.

"The homes of the nation are its strongest forts."

Motherhood needs to look to her throne. Domestic Science can be taught in schools; but the domestic atmosphere can be learned only in homes.

Every child ought to have a home. Moses wasn't sent to a foundling institute — but to a home.

The young home-maker should magnify what they are to each other, and not what they have.

"Be careful not to let your lives become too commonplace, keep up your love-making to the end. Remember that you are one both of you are the one."

Her throne gives the highest ideal of God to children. "How did you first learn of God," asked a father of his sixteen year old daughter. "In the eyes of my mother," was the startling, but very sweet answer. Mother is the only God baby will know for a long while. Her lap is the first altar of prayer.

"My father says he is a self-made man," said a boy in speaking of his father. "But," and he tossed his head, "he has had my mother!" "Thou excellest them all!"

So the home interprets God. Better than Book, Preacher, Teacher! "Like as a father pitieth;" "as a mother comforteth."

Home likest to heaven — when it is fully Christian.

But — hear it, oh sons of men, it is better to be true to a living mother than to revere a dead mother! — G.

#### APRON STRINGS

"Forsake not the law of thy mother; for they shall be a chaplet of grace unto thy head, and chains about thy neck" (Prov. 1:8, 9).

There is one name that calls us to our best selves: "Mother." Happy is the man who has a good mother.

In the midst of the common discussion of the woman question, consider this "Princess:"

"Not learned save in gracious household ways,
Not perfect, nay, but full of tender wants,
No angel, but a dearer being, all dipt
In angel instincts, breathing Paradise,
Interpreter between the gods and men,
Who looked all native to her place, and yet
On tiptoe seemed to touch upon a sphere
Too gross to tread, and all male minds perforce
Swayed to her from their orbits as they moved
And girdled her with music. Happy he

With such a mother!"

- Tennyson.

Every child has a right to be well born. There is a spiritual preparation, as well as a physical preparation.

Consider the children of Susannah Wesley. Consider John Baptist — filled with the Spirit from birth.

"Forsake not the law of thy mother."

Her strongest hold is in her sanctity. True motherhood is the finest gift of God. That mother is a saint who looks into the face of her child and says, "I have gotten a child from the Lord."

Her chains mean high ideals.

She must not yield in doubtful things. God pity the boy or girl who learns low ideals at home. "Forsake not the law of thy mother." She

will never forsake you.

all never forsake you

"If I were hanged on the highest hill, Mother o' mine,

I know whose love would follow me still, Mother o' mine.

If I were drowned in the deepest sea, Mother o' mine.

I know whose tears would come down to me, Mother o' mine.

If I were damned of body and soul, Mother o' mine,

I know whose prayers would make me whole, Mother o' mine."

- Kipling.

Appeal to father: don't let her struggle alone.

Appeal to young man: "Oh for the man to rise in me

That my mother longs to see in me."

— Paraphrase.

"Sit down by the side of your mother my boy, You've only a moment, I know, But you'll stay till I give you my parting advice, 'Tis all that I have to bestow. . . . .

"In all the temptations and trials you meet, May your heart in the Saviour confide. Hold fast to the right, hold fast to the right, Wherever your footsteps may roam, Oh forsake not the way of salvation my boy That you learned from your mother at home"

—G.

#### BETTER MOTHERS

1. In order to have better mothers we must have better fathers.

2. There must be a restored ideal of the dignity of motherhood.

3. We shall have better homes and better mothers when we all learn the fundamental law of home life: mutual sacrifice. Sacrifice rests upon a religious motive; we must have a family altar—an open Bible.

 We shall have better mothers when children come to their help. Is your mother breaking her

heart over you.

I am organizing a new society — without dues or meetings. It is the society for the Prevention of Cruelty to Mothers. Will you join? — G,

#### ALONE

Since she went home -Longer the evening shadows linger here, The winter days fill so much of the year, And even summer winds are chill and drear, Since she went home.

Since she went home -The robin's note has touched a minor strain. The old glad songs breathe a sad refrain, And laughter sobs with hidden, bitter pain, Since she went home.

Since she went home -How still the empty rooms her presence blessed; Untouched the pillow that her dear head pressed; My lonely heart hath nowhere for its rest,

Since she went home.

Since she went home -The long, long days have crept away like years, The sunlight has been dimmed with doubts and

And the dark nights have rained in lonely tears, Since she went home.

"Those are the happiest family circles which are bound together by intangible, spiritual ties, in the midst of care, poverty and hard work, it may be. Whether rich or poor, a home is not a home unless the roots of love are ever striking deeper through the crust of the earthly and the conventional, into the very realities of being - not consciously always; seldom, perhaps; the sim-plicity of loving grows by living simply near nature and God."- Lucy Larcom.

#### MEMORIAL DAY

Isa. 2:4; Matt. 6:9, 10; John 14:27.

1. We must look upon war as an expression of barbarism - and not of civilization. was right.

2. The battle for human freedom calls for the principles of Jesus - applied to the industrial,

social and world order.

3. Our mission — to realize the vision of Isaiah. All men shall brothers be - if One is our Master. The true enlistment is to help lighten the human

Help lighten the load! Humanity stumbles ahead on its road, Urged on o'er the deserts, beset by the goad; Men bend under burdens of hunger and care And women must suffer and toil and despair; Yea, even the children, astray in the strife,

Are bowed by the weight till they weary of life. Hark, unto each soul that is hero, not slave, How clear sounds the call to arise and be brave,

Help lighten the load!

Help lighten the load! With all of the strength that the heart can command,

With all of the power of brain and of hand, With wills set to sacrifice, struggle, and dare, With love that seeks ever each burden to share, With unflagging endeavor that stops not to ask The length of the journey, the cost of the task, Come, sons of the Kingdom! Come, children of

And along the dark path by the world's anguish trod

Help lighten the load!

- Priscilla Leonard.

#### WHEN IS THE NATION SAFE?

Prov. 14:34; Psa. 127:1; Psa. 89:15.

Consider the nations that were not safe. Isaiah 13:1; 19:22; 21:9; read also chapters 50 and 51 of Jeremiah; see downfall of Nineveh as pictured in Nahum 3: what desolation overcame Egypt! Study Jeremiah 46.

Some of our dangers: Christian apathy; Christian compromise; arrogance of wealth and social

position.

The nation is safe when it maintains an open Bible. General Grant sent this message to the American Sunday-schools: "Tell the children to hold fast to the Bible; it is the sheet-anchor of American liberty.'

The nation is safe as long as it has a considerable portion of its people praying for its welfare. We are free with our criticisms; let us try praying.

> "Rest ye in peace, ye Flanders dead! The fight that ye so bravely led We've taken up! And we will keep True faith with you who lie asleep, With each a cross to mark his bed, And poppies blowing overhead Where once his own lifeblood ran red! So let your rest be sweet and deep In Flanders' fields."

"As He died to make men holy let us live to make them free!"

Every time a 13-inch cannon booms we blow

away one college education.

A fifteen million dollar battleship would build and equip the Los Angeles Polytechnic High School twenty-seven times, the University of California at Berkeley nearly three and one-half times!

#### THE DAY OF PENTECOST "What Happened at Pentecost?"

Acts 2.

Pentecost "opened the way for the development of religion, on a new plane, for all that is properly described as 'spiritual religion;' in other words, for a religion which involves and expresses reciprocal intercourse and fellowship between God who is Spirit and the spirit of man - one in which law and ritual, authority and observance, fall into a subordinate and auxiliary position, as valuable, but not indispensable - one which can be universal because it postulates no other condition than the activity of the spirit, the ultimate expression of the unity and communion of God and man.,"

Consider the Person: "A company of men and women, some hundred and twenty in all, numerous enough to include many widely divergent types of character and experience."

Consider the Event: Pentecost. "As they waited the Spirit 'came.'" "Tongues." "Testimony"—

in power.

The New Thing: "Emergence of the Fellowship." "What was the real, primary, and enduring result

of the Spirit's coming?"

"The primary result which was permanent, and that which filled the interval, was what was recognized and described as the Fellowship; that the symbol of The Fellowship (to which the highest importance was attached) was 'the Loaf;' that its religious efficacy was found in 'intuition of truth,' and that its demonstration to the world . . . . was ultimately and permanently discovered in what St. Paul called 'the fruit of the Spirit.'"

"The Spirit is sovereign where he dwells, though his witness to the individual has always to be checked by his witness to the community. Even the doctrine of private property went up in that flame. Even the temple and the system it stood for became an irrelevance. To pray for the coming of the Spirit with understanding of what his coming would mean, and 'with faith nothing wavering," is indeed a great achievement. But the answer to such a prayer is prompt and decisive of all the supreme issues of life."—C. A. Anderson Scott, in "The Spirit," edited by Canon Streeter, pp. 115-153; a remarkable discussion, even though one may not accept all the conclusions.

#### The Enduement of the Spirit

Acts 2

The sealing — John 6:27; Eph. 1:13; 2 Cor. 1:21.22.

The filling — "fullness of the Spirit." Luke 4:1; Acts 2:4; Acts 9:17; Acts 4:8; 4:31; 6:5.

"Man is a vessel destined to receive God, a vessel which must be enlarged in proportion as it is filled, and filled in proportion as it is enlarged" (Godet).

The Anointing of the Spirit: Luke 4:18; Acts 4:27, R.V.; Acts 10:38; 2 Cor. 1:21, R.V.

"A contact with the inner movements of Divine power" (Moule).— Dr. A. J. Gordon.

#### The Purpose of Pentecost

"The uttermost part of the earth." Acts 1:8.

The purpose — world witnessing.

The plan - Individual propaganda.

The Power - The Holy Spirit.

World conquest waits on the witnessing disciple; a wrangling church cannot be a witnessing

Think of the character that is demanded; the life it inspires; the power it imparts!

Open my eyes, that I may see -

Open my ears that I may hear -

Open my mouth that I may speak!— Adapted. -G,

#### PERSONAL POWER

Is there Power — Power that works? Does the average Christian sense it? How far does it control life?

Every man must answer for himself.

The channel: Faith. Does not mean believe Something. Faith is surrender to the divine energy—the divine power. "It is a moral attitude and response of will to the character of God as he has been revealed in Christ. It is like the act which closes the circuit, which at once releases the (electric) power. Faith can be tested by moral and spiritual effects which are as real as the heat, light, and horsepower of the dynamo."— Rufus Jones.

I accept my service as an appointment from

God.

I yield my life to the power of the Spirit. I will seek divine guidance in all my duties.

I will make my life reach the level of my faith.

— G.

#### THE PATH TO POWER

Mark 9:28, 29; Acts 2.

Prayer — Matt. 6:6.

Self-denial — self-mastery.

Surrender — to receive all we must surrender all.

Human effort is the machinery of the Spirit.

"Faith in the sphere of religion works the greatest miracles of life that are ever worked. It makes the saint out of Magdalene, the heroic missionary and martyr out of Paul, the spiritual statesman of the ages out of Cathaginian Augustine, the illuminated leader out of Francis of Assisi, the maker of a new world epoch out of the nervously unstable monk Luther, the creator of a new type of spiritual society out of the untaught Leicestershire weaver, George Fox. Why do we not all experience the miracle and find the rest of ourselves through faith? The main trouble is that we live victims of limiting inhibitions. We hold intellectual theories which keep back or check the outflow of the energy of faith. We have a nice system of thought which accounts for everything and explains everything and which leaves no place for faith. We know too much. We say to ourselves that only the ignorant and uncultured are led by faith. And this same wise man, who is too proud to have faith, holds all his inhibitory theories on a basis of faith! Every one of them starts out on faith, gathers standing ground by faith, and becomes a controlling force through faith! — Rufus M. Jones.

#### An After-Easter Interpretation of Christianity

A Series of Sunday Morning Sermons
Instructions From the Great Shepherd.

Other Sheep in the Pasture.

Laws of the Sheep-Fold. A New Call for the Sheep.

With Sheep and Their Shepherds.

Freedom For the Sheep. — Bulletin First Baptist Church, Terre Haute, Ind.

#### Mid Week-Topics

REV. W. SCOTT STRANAHAN, D.D.

THE HOME EDUCATION — 1 Sam. 1:19-28 — MOTHER'S DAY



The home puts certain ideas and ideals into the organic constitution of people's lives. In this way some men are free-born citizens of the City of God upon earth while others acquire that citizenship only at great price. Hence, a supreme con-

cern of family life should be to consider what social attitudes and ideals are absorbed by the children. The very atmosphere will teach them what life is for — whether it is for money-making and pleasure, for profit and power, or for useful service to mankind and loyalty to God. This fact largely explains the number of useful careers developed by the children of parsonage homes and from the families of doctors. In their formative years these people lived in the atmosphere of service.

Training for religious leadership began early in Samuel's life. His mother brought him to the Temple for instruction. Hannah loved her son and manifested it not only in the beautiful care bestowed upon him in remaining at home to nurse him, when impulse might have sent her with the boy's father to the feasts of Jerusalem, but also in the spiritual nurture that she gave him and in his dedication to God's service which she planned. All this would have been vain had not the boy possessed a nature fit to receive spiritual impressions. So far as we know Samuel was the only boy of his time to take a full course in religious education. Perhaps that is one reason why he, alone of the men of his day, clearly saw the needs of his people and became the greatest patriot of his time. Whether some of the course was drudgery to him or whether he found it all congenial, we are not told, but probably some of his Temple tasks were irksome at times. But of one thing we are certain, and that is that he proved faithful to his tasks.

Goodness is of God's grace and we cannot predicate it of children in advance. There can be no two opinions of the immense value of early instruction in the ways of God and of His will. God achieves his miracles of grace through the agency of human beings and he seems to have particular success through the office of mothers. Let no father absolve himself of all care and responsibility because this is true. He should rejoice in it, re-

membering his own mother's efforts, tears and prayers, and so by God's help search out ways to help the mother of his own offspring.

In earliest childhood, Samuel learned to distinguish the voice of God. In manhood and in old age he was the mouthpiece of Jehovah to his generation.

The messages of God are ever coming to us. Happy the mother, the father, the son, the daughter who has listened and caught those messages!

#### "TEACH US TO PRAY"-Luke 11:1-13.

#### 1. Prayer is Universal Among Men.

No race has been found without some form of religion. Every race reaches to higher powers, through a sense of need. Men who are not religious according to the conventional notions are yet, essentially, religious in their nature, which at times, though unconsciously, goes out in longing to some power outside of and beyond them At all times God has answered the sincere soul when he prayed. "In every nation he that feareth him and worketh righteousness, is acceptable to him." In spite of their crude and inadequate ideas of the Deity; in spite of their absurd and grotesque notions about religion, millenniums before the Christian era, in the depths of ignorance, God's children have cried unto him and he has heard them.

#### 2. Teach Us to Pray.

The disciples knew their Lord as a man of prayer, calling upon the Father in daily personal communion. They were thus conscious that he had through prayer, an unseen source of strength and a power they did not possess. This led to their request: "Lord, teach us to pray!" The wonderful beauty and importance of the Lord's prayer arises from (1) the tone of holy confidence in which it teaches us to approach God as our Father, in love as well as in holy fear; (2) its absolute unselfishness - it is offered in the plural not for ourselves only, but for all the brotherhood of man; (3) its entire spirituality - of its seven petitions one only is for any earthly boon, and that only for the simplest; (4) its brevity and lack of all vain repetition; (5) its simplicity which requires only holiness and sincerity for its comprehension.

#### 3. Fellowship of Prayer.

Prayer must be fellowship with humanity as well as with God. That was one of the great teachings of Jesus. We cannot go into our room and shut the door to be alone with God and in the doing of it shut out humanity. We may begin to pray about our own selfish needs and think simply of our own requirements, but before long unconsciously we will be repeating the only prayer which Jesus taught his disciples to say. Then we will be saying, "Our Father" not "my Father;" we will be talking about "our bread" not "my bread." This means that the need of our family

is knit up with all the hungry lives of humanity. It means that if we would find God's help in our own struggle for bread and for righteousness we must join with God in helping our brothers, seek with him to set them free from poverty and sin.

#### 4. Common Prayer.

The prayer of the people assembled together is the cry of their common need, their common search after the strength and the love and the forgiveness of God. If it is to reach its full value it must not be simply the listening to some one man. It must be the joining together of the heart needs of the people. Then indeed does the assembly of worship become the power house of the community life, pouring the great energies of the Eternal into channels of human action. The atmosphere of prayer should remove the spirit of partisanship. It should raise these issues to the ideal plane; it should bring out their spiritual values. It should fuse the people of the church and of the community together in the spirit of worship to accomplish righteousness and justice. The people who join prayer and action are irresistible. The church that joins praying and practical planning for its community, will soon see the place transformed.

"Jehovah is nigh unto them that call upon him,

to all that call upon Him in truth!"

#### JESUS AND THE PEOPLE - Matt. 11:16-26.

1. Jesus Preaching.

The preaching of Jesus to the crowds of plain people who followed him, had a divided reception. By many it was received with indifference. It did not disturb them in any way. Jesus and his ministry were a curiosity. He was to them as "a very lovely song of one who hath a pleasant voice and can play well on an instrument." They heard his words but they did them not.

It was with a heavy heart that Jesus saw Chorazin, Bethsaida and Capernaum utterly unmoved by his appeals. Even cruel and heartless Ninevah repented, at the preaching of Jonah, but a greater than Jonah was preaching to them, children of the promises; and for him they had no welcome, as for his word they gave no heed. They treated him with childish petulance. what shall I liken this generation?" he says. "They are like the children who go to play in the marketplace but are too sulky and quarrelsome to be pleased with anything and say: 'We wanted to play at weddings; you ought to have danced. We wanted to mourn at funerals; you ought to have beaten your breasts!" John fasted; they said, "He hath a devil." Jesus did not fast; they said, "He is a glutton." For such a people in such a temper the gospel has never a message in any day.

#### 2. The Contrast.

But, there were people who, out of a hard and sad experience of life, welcomed Jesus' message as a veritable gift from God. They were the burdened people who lived laborious days with few delights and many hardships, the very hardness and bareness of life drove them to seek refuge in God —"The shadow of a great Rock in a weary land." As ever against the multitudes of indifferent hearers, these responsive souls may have been few, but it is to them the world is debtor for an experience and a testimony that have brought an abiding gladness and comfort to the children of men.

History continually repeats itself. There are men in power today, who are using that power and influence for sinister and evil purposes, both in government and in business. One does not have to look very far in Christian America to find exactly the same reaction from established authority as in Christ's day, although not in the same degree.

Jesus has all sorts of hearers today. The wonder of His speech is as new and fresh and urgent as in those far-away days. His works are disclosed in the hearts of men, in the advance of civilization, in the ever-increasing kindness of the world, and the ever-strengthening ties of world-wide brotherhood are more wonderful than ever.

"O Thou whose feet have climbed life's hill And trod the path of youth, Our Saviour and Our Brother still Now lead us into truth.

"Awake the purpose high which strives And falling, stands again; Confirm the will of earnest lives To quit themselves like men."

#### GREATNESS THROUGH SERVICE — Matt. 20: 20-28 — MEMORIAL DAY

1. The Great Paradox.



How difficult it is to understand the great paradox of Jesus' teaching, that greatness was to come through service and life through death, that the servants were to be the masters, and only those can find their lives who are willing to lose them. This is so contradictory to the

general principles of human thinking and action that it is questionable whether modern Christians understand it much better than did the early disciples. Yet history has been increasingly expounding this teaching of Jesus. Ambition and selfishness destroy men and nations. The predatory powers, like the predatory animals invite and in the end secure their own undoings. Increasingly the world becomes democratic and insists that it will not have masters, but only leaders who are servants. Science now declares to us that mutual aid, not the survival of the fittest, is the dominant principle in the progress of both animal and human life. Those who are sure that the princi-

ples of Jesus will not work in a practical world, who propose to live and teach others to live to get what they can for themselves and then to keep what they have got, will find themselves in the end, fighting against nature and against God. This principle has already brought the world near to death. If civilization is to continue to live, it must organize its life in co-operative service as Jesus taught. On Memorial Day it is well for us to remember that it is the young of today who must bring this to pass. The period of bitterness and bloodshed of the great war was directly the result of the selfish way of life, the old pagan idea that greatness is in power. But power does not mean the ability to put it over others in our own interests. Did our nation sustain its name as a Christian nation in its attitude and action in this conflict? Is the apparent victory we may have won substantiated by us in the manner in which we lay out our personal and national life? Our men have fought and died to drive slavery and the tyrant selfishness from the heart of life. We dare not trample and desecrate their blood by setting out to make selfishness the ruling principle of our life. Let us look to our motives. Life is before us; we are facing the question of what we will do with it, and what considerations shall enter into all our conflicts and activities. Many voices offer many advices, many opportunities open their doors to us, many motives seek control. Give Jesus a full hearing in the matter and consider well his idea of what makes life great. Increasingly, it is the desire to serve and the spirit of helpfulness that are the elements that receive the large approval of men. Certainly this is the way God approves and to which he calls and equips his followers.

As we lay our wreaths and flowers upon the graves of our dead let us remember their unselfish sacrifice, and recall again that Jesus too, finished his earthly life with this testimony written indelibly upon the pages of time.

"I am among you as one that serveth." Upon the cross He set His seal to what He had ever taught, "that he that loseth his life shall save it unto life eternal."

#### Sermons

## The Challenge of Christ to the Ages

REV. HAROLD FRANCIS BRANCH, D.D.

Text: "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" John 8:46.

There are fundamental facts connected with Christianity which no reasonable, well-informed man, unbeliever, skeptic, or atheist can deny. There once lived on earth a man named Jesus of Nazareth; the main outlines of His life as given in the gospels are true; the writers of the Gospels were honest men and tried to tell the truth; this Jesus was the greatest of all men in the purity of His character, in the beauty of His teaching, and in the lasting influence which He has exerted upon mankind; He was crucified by the Jews because He claimed to be their Messiah and the Son of

This Jesus made the most astounding claims, which, if they be true, must vitally concern all men. He claimed things that Mohammed, or Joseph Smith, or even Mrs. Eddy did not claim. He claimed that He was God, He said that He was "The Only Begotten Son of God," and that "He and God were one" and the same. He applied to Himself divine names; assumed to Himself divine prerogatives; claimed for Himself divine honors. He claimed that those who accept and follow Him will be forever saved and that those who reject Him will be forever lost.

These claims of Christ are either true or else they are false.

If the claims of Christ are false, Christ was one

1. He was a base and deliberate deceiver of mankind, or else ---

2. He was a man who was self-deceived and terribly mistaken.

Let us examine the first possibility. Was Christ a deliberate deceiver?

(a) His character was not that of a deceiver. There is in every fakir some fatal moral weakness. There comes a time when the secret sore bursts, and the foulness is disclosed. The robes of deceit and trickery are torn away by the rude hand of circumstances and the man stands revealed in all of his pretense and shame. The character of Jesus Christ stands without blemish all these years! Men have testified that His character was the purest, kindest, truest, most unselfish, best that the world has ever known.

(b) His life was not that of a deceiver. Every deceiver has some "axe to grind," some personal aim to gratify. There is nothing of this in the life of Christ. He did not want power! He refused the crown and fled away when he was about to be forced to accept it! He did not seek fame. He avoided the multitudes that sought to do Him honor. "He went about doing good."

(c) His death was not that of a deceiver.

Men do not die for principles in which they do not believe! In the very face of the cross He quietly confirmed His teaching and said, "Hereafter shall ye see the Son of Man sitting on the right hand of Power and coming on the clouds of Glory." "Ah," said Rousseau, "if Socrates died like a philosopher, this man died like a God!"

He, Himself, thoroughly believed in the claims which He made! What now of the other possi-

bility?

Was he honest but deluded? Was He a poor, demented religious fanatic?

It is asking us to believe that some of the most beautiful discourses that were ever spilled over human lips came from a fevered brain and a distorted imagination! It is asking us to believe that some of the sanest maxims, most striking figures, most eloquent appeals, most comforting promises, most beautiful parables, that the old world has ever heard, came from the lips of a monomaniac!

It is asking us to believe that the Man who spoke the words which after two thousand years bring tears to weary humanity's heart — words which seem to us at this far-removed period even to be running over with divine pity and tenderness — "Come unto Me all ye that labor and are heavy laden and I will give you rest," was a poor lunatic! It is asking us to believe that the most perfect

It is asking us to believe that the most perfect system of ethics the world has ever known was devised by a man whose whole life was an un-

conscious lie.

It is asking us to believe that the institution which has done most for the world, and for humanity—the Church of Our Lord Jesus Christ, was founded by a mere man so wild in his dreams and so insane in his judgment as to make himself one with God!

It is asking us to believe too much! There are things in the Gospels which are hard to understand, but there is nothing in the Gospel so absurd, so improbable, so absolutely impossible of belief as this!

Gather up the force of the argument. The claims of Jesus were either true or false. If they were false, He was either a willful deceiver or else a self-deceived fanatic. I think it has been conclusively shown that He was neither. His claims are true and being true, where does that leave the unconverted man?

If Jesus is true, "Ye are condemned already because ye had not believed in the name of the only begotten Son of God." If Jesus is true, "Ye cannot see the kingdom of God because ye have not been born again." If Jesus is true, "The wrath of God abideth on you because ye believe not." If Jesus is true, "Ye shall likewise perish because ye believe not." If Jesus is true, ye are in danger of being "cast into outer darkness" because "ye are unprofitable servants."

If Jesus is true, you may come for "him that cometh unto me I will in no wise cast out." If Jesus is true, "Though your sins be as scarlet, they shall be as white as snow. "If Jesus is true, "Whosever will, let him take of the water of life freely."

#### Our Pearl of Great Price

REV. CLAUDE ALLEN McKAY, D.D.

Text: "A merchant seeking goodly pearls . . . . found one pearl of great price and went and sold all that he had and bought it." Matt. 12:45-46.

Evidently Jesus considered something in our range of possession to be of supreme value ranking above everything else, and worth whatever it costs. We know that he did not have in mind any of those possessions that are bought and sold on the market. Often those are "goodly pearls" but "the pearl of great price" is not in that class. We also feel certain that Jesus was not thinking of the state of being politically conservative, religiously orthodox or socially respectable. Very often those are "goodly pearls," but not one of those is the "pearl of great price." We are certain that our Lord was thinking of personal character - a certain quality of manhood or womanhood which costs tremendously but is worth whatever it costs.

I was about to say, let us be merchants, each one going out to find this "pearl of great price;" but not yet. First, we must be certain that we agree with Jesus in his appraisal of values, in his

choice of what has supreme value.

I saw an item in the newspaper entitled, "Twenty-one violators of food law convicted." In one month the Commonwealth of Massachusetts arrested and convicted eighteen persons for selling adulterated or low-standard milk and one each for selling adulterated maple syrup, sausages and soft drinks. No mention, however, is made of the adulterated stories shown on the screen or adulterated truth printed and read by thousands

or low-standard gossip peddled from mouth to mouth. By all means, our bodies must have pure food to feed upon but these sensitive, impressionable, immortal spirits may feed on garbage, and if any one dares lift his voice in protest he is denounced as a "reformer," "puritanical," a "meddler." It is a question of our sense of values. Health is indeed a "goodly pearl," but it happens to be one of the qualities which we share with the animals.

Business men often have a keen sense of values. When an advertisement warns you to "accept no substitutes," and another article bears the label, "None genuine without this signature," there may be a claim which sounds audacious, but at least it is a claim of quality which must be made good and maintained or the advertisement will become a byword and an object of scorn.

H. E. Luccock reminds us that we of this generation have attained great skill in the art of imitation. Never did the world spread before us such an array of things, both material and spiritual, requiring a terrible choice—the cheap for the expensive, the new for the old, the weak for the strong—imitation leather-bound books, imitation stone houses, furniture in imitation walnut or mahogany, imitation jewelry, glucose for sugar, and furs that grow on machines. "Our civilization," he declares, "glitters like a 5 and 10 cent show window."

And yet a "Wedgewood" vase or a "Chippendale" chair is sought out from among the new and gaudy substitutes, and commands the highest

price. Quality seems to win in the long run. I passed a garage the other day and saw in the window this sign - "Good workmanship built this business."

May, 1928

How frequently the words of Disraeli come to our remembrance -- "Comfort is often mistaken for civilization." In other words, we look today with pride and satisfaction upon the increase of creature comforts and conveniences, and call that "civilization." While, in our sane and serious moments of meditation, we know full well that no progress is worthy of our pride and praise unless its chief benefit is in making a better manhood, womanhood and childhood.

I wonder if you have seen that startling and yet stimulating book by Oswald Spengler, entitled, "The Decline of the West?" By the "West," he means western Europe and America. He makes a distinction between culture and civilization which surely is thought-provoking. "Culture," he says, "is intensive while civilization is expansive. Culture creates beauty and seeks after truth; but civilization builds roads, acquires wealth, develops cities and seeks after empires. Culture has a soul, civilization an intellect."

He does not think our present-day mania for sports, stunts, creature comforts and conveniences, at all strange. It is the way all the great nations of history have gone. They have acquired wealth and leisure and then become the slaves and victims of their own luxury and ease. Rome never was so proud, self-satisfied and self-sufficient and never so madly engrossed with sports in the arena as in the days immediately preceding her fall. So with Egypt; so with Babylon. They all danced to their own funeral dirge. The interest was focused, not on "man the creator" but on "man the creature." "Comfort was mistaken for civilization," and no one thought of "the pearl of great price."

President Coolidge said recently, "The test which now confronts the nation is prosperity. There is nothing more likely to reveal the soul of a people. History is littered with stories of nations destroyed by their own wealth." There was once a young Preacher on the shores of Galilee who propounded an unanswerable question - "What shall it profit a man (or a nation) if he gain the whole world and lose his own soul?"

It is by no means an easy way of life to which Jesus calls us in this parable. And there is a question whether we are able and willing to accept his invitation. I ask you to pause and think what a day this is in which we are living! What do you think of the strain on any people, to give each and every person from ten to thirty slaves to serve him continually, day and night? That is what the discovery of coal, the invention of the steam and gas engines and the harnessing of electricity have done.

Freedom, wealth and leisure have vastly multiplied man's power to do good or evil. "The boy who chooses to play 'hookey' can travel away from school at the rate of 50 miles an hour. The girl who wishes to dance all night can have an orchestra at her disposal by turning on the radio or phonograph. If a man is disposed to dissipation

he has four extra hours a day to indulge in it. If a woman is inclined to extravagance and idleness she has more money and time to waste in that way than a dozen of her foremothers. If a nation wants to go to war it can kill a million men and destroy a billion dollars' worth of property in a year.

"No previous generation in all history has been subjected to such a strain. No other people in the world is, or even has been, led into such manifold temptations as ours, for no other is possessed of such personal power. The question on which the fate of the world depends is whether the human race has the moral stamina to withstand such unprecedented powers as have recently

been placed in its unpracticed hands."

A few years ago if a team of horses, hitched to a wagon, became unmanageable and ran down the road, the damage and danger were not often great, but today when a sixty horse power automobile races down the crowded highway with a driver at the wheel whose moral character is zero, the danger is horrible to contemplate. We do not realize that the American people are driving 15,000,000 horses abreast every day and night. There is of course the other side too. Dr. Fosdick is preaching this morning to seven hundred people at his church, but this afternoon he will speak to a potential audience of ten millions. Our powers to do good and our powers to do evil are both infinitely multiplied. The fate of the future hangs on one test - Have we and our children the personal moral character which is strong enough to resist the tremendous temptations of our day and choose that which will give us man-power rather than horse-power.

If Jesus the Master were standing here in our midst there is one question which he might easily read on our troubled faces. It would be this: "Are you very certain it will pay to seek and possess at any cost the pearl of great price -Christly personality and character - even when many all about us are choosing the cheaper

pearls of a selfish respectability?"

His answer would be the same now as then. He would say, "He that would know for himself whether my teaching is true, let him try it and he shall know."

You are seeking satisfaction. Is there anything which gives more perfect satisfaction than the consciousness that you have chosen justice, honesty and brotherly love with no quarter whatever to injustice, dishonesty or selfishness?

You are seeking for the praise or approval of your fellows. Is there anything in all the world which wins our deepest respect and our most sincere praise more than a beautiful personality, the

blossom of a noble character?

You are preparing for old age with savings, investments and insurance. Well and good. But first and foremost, the best preparation for old age is a life nobly lived, which pays those priceless dividends - choice friends and happy memories. "A merchant seeking goodly pearls, found one pearl of great price, and he went and sold all that he had and bought it,"

### **Experts in God's Service**

REV. PAUL H. YOURD, D. D.

Text: "Among all this people there were seven hundred chosen men left handed; everyone could sling stones at a hairbreadth, and not miss."

Judges 20:16.

This regiment of seven hundred was the pride of the tribe of Benjamin. To be a member of this band was an honor not easily won, yet coveted. The regular army numbered twenty-six thousand. There were seven hundred in this chosen band. The ratio they sustained to the whole of the tribe's fighting force was one to thirty-eight. They were experts. One man was not set aside from every thirty-eight indiscriminately, but from the whole army each one of the seven hundred men was chosen on account of his skill. They correspond to our modern sharp-shooters. Their equipment was simply a sling and a bag of stones. Surely an insignificant weapon! How clumsy the regular army appeared along side of them, with its helmets, shields and cumbersome weapons! The regular army could hurl its spears or shoot its arrows but with no degree of accuracy. On the other hand the expert slingers were trained to accuracy. Each one could sling stones at a hairbreadth and not miss.

In order to attain this skill with the sling practice was demanded, nor was their practice of short duration. From their youth they were accustomed to twirl the sling for food, for amuse-

ment, for protection.

Many times they would be tempted to stop their practice in order to join their friends in pleasure seeking. Many times they would be tempted to take their ease at home instead of joining in a hunting expedition that would give them practice and experience. After they once reached the place where they could cut the stem of the top-most leaf in the tree, or sink the stone in the brain of the wild beast, or sever the darting fang from the uplifted head of the serpent, they must exercise greater care to keep the eye clear and accurate, the arm strong and elastic, and the body resilient. This demanded greater selfdenial as the years of skillfulness advanced, for it is a strange fact that the longer one serves in the ranks of the expert, the greater the practice, the greater the self-denial required to hold place.

Rivalry stimulated to unstinted effort in every practice match, every hunting trip, every contest

with an enemy.

Those who have attained skill in any vocation in life have given in exchange, practice, denial, enthusiasm.

The longer enthusiasm, denial, and practice are followed the easier it is to win a place in the rank of the world's experts. While much of the success of the world's masters does not come until late in life yet it only comes then because of youthful enthusiasm prolonged, constant denial begun early, and continual practice from childhood. Do not think that because Handel composed the "Messiah" when he was fifty-six, or Hayden his

"Creation" when sixty-nine, or that Gladstone did not become premier of England until fifty-nine, that you can wait until past two score years before starting to make your mark in the world. If you want to stand among the world's chosen you must begin your preparation early in life.

This same law holds good in the Army of Jesus Christ. Two months after Christ's death, recruits swelled the ranks into thousands yet there were only eleven apostles and why? Because by daily living with the master, daily denial, daily increasing enthusiasm they were experts in the knowledge of his life, doctrines, and will. Later the converted Pharisee, Saul of Tarsus, was permitted to take rank in this little company of skilled soldiers of the cross because of his great self-denial, practice in holy living, and intense

enthusiasm for Christ's cause.

What it was at the first has been the rule ever since, there is the great regular army of Christ's followers and there is the smaller body of skilled warriors. Perhaps it will be so until the end of the present campaign against Satan; but it is true that the more skilled fighters there are, the sooner will come the end of the battle. There is a great host of musicians in the world today, but not many masters and the fewer the masters the longer it will take to make the world a Paradise of sweet melody. There is a great host of painters in the world, but the most of them are painting barns and houses and sign boards; many are daubing in colors for amusement's and culture's sake, still many more are mechanically turning their paint into bread and butter. Of this great host of painters not many are masters, the Raphaels and Titians, Tissots are scarce. There is a host of writers in the world today, as is attested by the 34,574 new books published in America, England, France and Italy last year, but of this army of writers how many Miltons, Tennysons, Shakespeares, Dantes or Schillers? There is a great host of stone cutters in the world at the present time but most of these are hewing blocks for buildings and curbstones. They must cut by design and cannot release a Zeus or a David or a Venus from a marble prison. There is a great host of speakers before the public today but how many Websters, how many Demosthenes? There is a great host of farmers in the world, but how many Luther Burbanks who can cultivate plants until they produce twice or three or four times the ordinary yield? As in all of life's vocations the skilled men are few, so in the great army of God.

Andrew Carnegie, not being able to find enough skilled men to man his vast iron industries, the technical schools of the country not graduating enough first class men to go around, has founded the Carnegie Technical Institute in Pittsburgh which is open night and day; a standing opportunity to any boy or man with grit to climb from the rank of unskilled labor to that of president of the greatest steel works in the world. There are

thousands of applicants today for "three dollar and a half a day" jobs, but few for those that offer in return \$50,000 a year. And just as the industrial world is crying for more skilled workers, more experts, so is the Kingdom of God needing more skilled soldiers.

Why is it that the regiment of experts is so small? Is it because the equipment is so cumbersome? In every case it is simple. All that a Paderweski requires is a piano, the same as in any of our homes. All that a Raphael needs is a brush and canvas and colors. All that a Charles Dana Gibson needs is a bottle of ink and a pen. All that an Edison needs is a stick of carbon, a wire and a current of electricity and he will light a city. All that a Christopher Wren needs is a pencil, paper and rule and lo, a cathedral is designed! All that a Michelangelo needs is a chisel and hammer and lo, an angel steps forth from the white prison! All that an Edwin Markham needs is a piece of paper and pen and "The White Man's Burden" is read around the world. No, the equipment does not make the expert. The same equipment lies ready at the hand of every boy and girl in the world.

Nor is it because of cumbersone equipment that thins the ranks of Christian experts. It is not the mastering of an elaborate ritual nor the committing of Catechisms and creeds that proclaims the Christian expert. It is simply the following of Jesus Christ, and the closer one gets to Jesus Christ, the better qualified is he to take a place in the ranks of the Skilled Soldier of the

Cross. Now it is possible for all to follow Christ. Many do, but afar off. It is only a few, comparatively speaking, who get close to him. And the reason of this is simply because they are not willing to make greater sacrifices, not willing to practice imitating him, and not following enthusiastically. To be an expert Christian calls for continual practice. You must not think that you can miss a day now and then in practicing Christianity. Every day you miss your Christian vitality becomes weaker and the first thing you know the Devil has scored a knock-out blow.

To be a Christian you must know the rules and I know of no better way to learn them than to get a Bible and study the life of Christ. James and John desiring to be Christians became so by following Christ, living with him, talking with him, walking with him, toiling with him. We do not have him on earth now in human form that we might do the same, but we have an account which tells us all that is necessary for us to know

if we would be like him.

The great need of the church today is for more expert soldiers. Expert in Christian living, expert in prayer, expert in Christian work, expert in giving, who are not afraid to deny themselves, are in daily practice and brimful of enthusiasm. The great battle against Satan is on and is going to be still fiercer. If you call yourself Christian you are expected to fight against the common foe, Satan and sin. In which rank will you fight? If you will join the experts, the time to begin is now. Begin to practice, begin to deny, begin to be enthusiastic.

## Our Covenant With Our Dead

REV. EDWARD A. PIPER

#### Memorial Sunday Sermon

Text: "This day shall be unto you for a memorial." Exodus 12:14.

History is replete with proofs that liberty and progress must be bought with blood and tears. Christ's blood frees us from the bondage of sin. In a similar way the blood of our nation's heroes has secured and preserved for us freedom and liberty. It is a beautiful and appropriate custom of observing these memorial days.

We need continually to be reminded of the cause of our national Memorial day. We need to be reminded that we are not our own. We are bought with a price. By having memorial services we show in a visible way our appreciation of the sacrifices of our men who have given their lives that our nation might live and advance. Let us continue their fight for freedom, for righteousness, for justice, and for peace. Let us keep our covenant with our dead!

The story of the first memorial day is an interesting one. It occurred in Columbus, Mississippi, in 1866. The women and girls of the town went to the cemetery and placed flowers on each of the graves of the Confederate dead. And a minister of the city offered a prayer over each grave. When all the Confederate graves had been decorated the

graves of the Union soldiers looked so bare that they decided to decorate them also. And so they did. The account of this beautiful service of forgiveness and love was given in the New York Tribune. After reading it, Francis Miles Finch was prompted to write "The Blue and the Gray."

"No more shall the war-cry sever
Or the winding rivers be red,
They banish our anger forever,
When they laurel the graves of the dead.

"Under the sod and the dew
Waiting the judgment day
Love and tears for the blue;
Tears and love for the gray."

The manner of observing Memorial day has not changed a great deal from the first Memorial day. Years have passed and the ranks of the Civil war veterans have thinned. The veterans of '98 and '17-'18 have returned, and Memorial day has taken on a new and more deeply personal significance to most of our people. All of our veterans have fought for justice, righteousness, and peaceful relations among men. Year after year as we

(Continued on page 960)



REV. I. J. SWANSON, D.D.

The Original Jerusalem Gospel, by J. M. C. Crum. 190 pp. Macmillan. A learned series of essays on "Q"—the hypothetical earliest Christian Gospel, which, it is assumed, was a source which both Matthew and Luke used in writing their respective Gospels. The hypothesis is that "Q" was written in Jerusalem (by St. Matthew, Dr. Crum thinks) and in the Aramaic language, and consisted of certain Sayings of Jesus and stories of the circumstances under which Jesus said them. Those who are interested in this highly technical question will find this discussion of it both learned and interesting, if not altogether conclusive.

The First English New Testament and Luther, by L. Franklin Gruber, LL.D., President Chicago Lutheran Theological Seminary. 126 pp. Lutheran Literary Board. \$1.25. This is an original investigation, by a competent scholar, of the much-debated question of how far, if at all, Tyndale's translation of the N.T. was indebted to Luther's translation of the same. Dr. Gruber marshals and analyzes the historical evidence of Tyndale's contacts with Luther, and then examines critically the bibliographical facts. By comparing Tyndale's earliest N. T. with the first three editions of Luther's N. T., he shows clearly, we think, Tyndale's indebtedness at various points to Luther's translation. Dr. Gruber strengthens his argument by citing the marginal notes in Tyndale's Fragment, fifty-seven of which (out of ninety-two) are an exact translation of marginal notes in Luther's N.T. It would seem that Dr. Gruber has conclusively shown Tyndale's great indebtedness, to say the least, to Luther's translation.

The Student's Gospels, by Shailer Mathews and Edgar J. Goodspeed. 193 pp. University of Chicago Press. \$1.00. A harmony of the Synoptic Gospels (together with the Gospel of John), taken from Goodspeed's translation. The Synoptic Gospels are printed in three parallel columns, and, together with the Gospel of John, are broken up into sections, with appropriate headings. It is a handy volume. Some readers however will find the type altogether too small for comfortable reading.

The Life of Paul, by Benjamin W. Robinson, Ph.D. 268 pp. University of Chicago Press. \$2.00. The author is Prof. of N.T. Literature and Interpretation in Chicago Theological Seminary. This is a new, revised edition of a standard text-book on its subject. The author has revised and brought up to date his lists of supplementary readings and the bibliography. He has incorporated new material regarding the life and work of Paul. He has added, also, a brief but illuminating chapter on Paul's religion.

The Heresy of Antioch, An Interpretation, by Robert Norwood, Rector of St. Bartholomew's Church, New York. 303 pp. Doubleday, Doran. \$2.50. The author finds in the writings of Paul a greater interpretation of Christ than in the Gospels. "The Heresy of Antioch" was the assertion of the racial, the

creedal independence of Jesus. Norwood shows how Paul stripped the husks of ecclesiasticism and formal creed from the accounts he found regarding Jesus and thereby revealed the Christ. The author regards Paul as one who knew not only the Christ of history, but most of all the Christ of experience. Paul, he says, still bridges the years, that men may cross and come into living contact with the Christ. This book is a fine interpretation of the message of Jesus, as it is mediated through the mind, and especially the heart, of Paul.

Christian Humanism, by Russell Henry Stafford, D.D., Minister of the New Old South Church, Boston. 253 pp. Willett, Clark & Colby. \$2.00. Twenty sermons on various aspects of Christian humanism; that is to say, on religion as rising up through man to God. It is not a new approach, but it is here freshly and vividly presented. Dr. Stafford speaks about religion to our scientifically-minded age in a language it understands and is likely to accept.

Present-Day Dilemmas in Religion, by Charles W. Gilkey, D.D. 180 pp. Cokesbury. \$1.50. The Cole Lectures for 1927. The author is one of the gifted young preachers of today, whose messages are especially acceptable to the student mind. He speaks here of dilemmas, true and false, and shows how most of them after all deal not with mutually contradictory, but rather with different, views of the same thing. He develops this theme by discussion of the new and the old, practical service and inner renewal, definition and symbol, the individual and the group, and being in the world but not of it. He draws upon his wide travel and reading for many fresh and pertinent illustrations of his subject. He sets old truths in a new light, and reveals unexpected harmonies in what at first seems discordant.

Ministerial Ethics and Etiquette, by Nolan B-Harmon, Jr. 180 pp. Cokesbury. \$1.50. The author has drawn widely upon books and articles for his treatment of this important subject. He has thought the question through for himself, and has produced a book of great value for the ministry. Every pastor should read it and see how closely he approximates its standards. Mr. Harmon appends codes of ministerial ethics and etiquette, adopted by Congregational, Presbyterian, Methodist, and Unitarian groups, respectively.

English Preachers and Preaching, 1640-1670, by Caroline F. Richardson. 359 pp. Macmillan. \$2.50. An entertaining volume, descriptive of preachers and preaching in the England of the Commonwealth and the Restoration. It pictures the training of the preacher, the preacher and his public, and the sermon and the public of those far-off days. It quotes Samuel Pepys, Dryden, Fuller, George Fox, Stillingfleet, Calamy, Davenant, Bishop Chappell, Thomas Hall, Broune, and a host of other literary and ecclesiastical lights of the period. It describes the avocations of

these learned clergy, their devotion to fine arts and to the social order, as well as their idiosyncracies and their general character. Pick this book up at odd times and you will get a lot of curious information, as well as diversion, from it.

The Impatience of a Parson, by Rev. H. R. L. Sheppard, M.A. 227 pp. Doubleday, Doran. \$2.00. This book is symptomatic of the revolt of many Christians in England and America against that sort of Institutionalism which seems to exalt the Church above Christianity itself. The author quotes approvingly H. G. Wells pregnant saying: "The Galilean has been too great for our small hearts." Commenting on this. Mr. Sheppard says, "I know no words that explain so succinctly the appalling gulf that separates the unedited version of Christ's religion from those official and authorized versions of it which are now in currency." He suggests that the next Lambeth Conference seek closer relationships at once with the Free churches, by inviting all Christians to her Communion Tables, by claiming nothing for her form of ordination that she does not concede belongs also to the forms used by Nonconformists, and by disavowing the belief that the Apostolic succession is the essential test of the validity of a Christian church. He suggests that the tests for would-be discipleship shall be not intellectual but rather the acceptance of the values of God which Jesus Christ revealed and the endeavor to follow the example of our Lord in incorruptness of living. "Dick" Sheppard throws out here a bold challenge to the Anglican church; will she accept it?

Mental Phases in a Spiritual Biography, by George Preston Mains. 256 pp. Harpers. \$2.00. The author is one of Methodism's "grand old men." He has filled a great place in the life of his denomination as Publishing Agent of its Book Concern for twenty years, as well as in other important positions. He is the author of a dozen helpful books. He has had an important influence in moulding the mind of Methodism. Now at eighty-three years of age, he tells of various mental phases of his spiritual experience. They are intensely interesting, especially as they reflect his rationalizing of a deep and broadening spiritual experience. They are reassuring, too, to timid souls who fear science, and who tremble for the safety of the ark of God. Among the leading chapter headings of this book are: Reason and Dogma, Science and Moral Values, Evolution, Christianity and Civilization, God in Christ, and Christ in History.

That I May Save Some, by Bishop William F. McDowell. 180 pp. Abingdon. \$1.00. The Earl Lectures, 1926, Pacific School of Theology. A stimulating book on evangelism by a wise, experienced, and "good minister of Jesus Christ." Its theme is vital to the continuation of the church. He develops his thesis by showing its dominant idea, its enlarged meaning, the means and motives of evangelism, its cost, and Christianity as a personal matter — personal in its source, personal in its purpose, personal in its ideals and relations, personal in its method and motive, personal in its power and outcome.

Ideals That Have Helped Me, by Bishop Francis W. Warne. 146 pp. Abingdon. 75 cents. This little book is packed full of sound sense, ripened wisdom and spiritual guidance, for the man who would make "full proof of his ministry." It discloses the influences that helped to shape the Bishop's thinking, spiritual life and ministerial service — especially the influence of great personalities.

The Jesuits, by H. Boehmer, Prof., University of Leipzig. Trans. by Paul Z. Strodach. 192 pp. The Castle Press. \$1.25. A scholarly and fair-minded historical study of the Jesuits from the founding of

the Order down to the present day. It shows how the Jesuits saved the Roman Catholic church from ruin after the Protestant Reformation. It describes the immense services of the Order to the Roman church, through its heroic missionaries, its influence upon Catholic education, and its power today in the Catholic Church and in various states. It explains the revival of the Order early in the nineteenth century, after its suppression by the Pope in the eighteenth century. It also points out the menace of this great Order to Protestantism.

The Christ of the Ages, by Rev. H. P. Sloan, D.D. 184 pp. Doubleday, Doran. \$1.50. A well-reasoned and powerful defence of the Deity of Jesus, by the Prof. of Systematic Theology in Temple University, Philadelphia. His historical treatment of this vital belief is presented with great fairness and accuracy, and will convince any open-minded reader that faith in the deity of Jesus has been held by the overwhelming majority of Christians, from the N.T. times to the present day. Prof. Sloan shows how inadequate the lower or negative views of Christ's Person are. In five great crises the Church has rejected the allegation that Christ is less than deity. In chapter six, the author strongly maintains that belief in the Christian creed is a supreme moral and personal attainment.

The Supreme Christ, by E. L. House, D.D. 128 pp. Revell. \$1.25. Twenty-eight brief chapters, viewing the supremacy of Christ from as many different stand-points—supreme, for example, in his birth, in the Bible, in his personality, in his revelation of God, in authority, in character, in the saving of man, in his belief in man, in service, in love, in prayer, and as a friend. These slight sketches are popular in form, and are well illustrated from life and literature.

The Gateways of the Stars, by George H. Morrison, D.D. 280 pp. Doubleday, Doran. \$1.50. Sixty-nine sermonettes, all of which appeared originally in *The British Weekly*. While slight in form, they are marked by fresh thought and spiritual insight. They give the heart of the Gospel. They combine both beauty and strength. The titles are very happy, and in themselves open up homiletic vistas. Morrison is a prince of sermonizers.

A Temple of Topaz, by F. W. Boreham. 272 pp. Abingdon. \$1.75. This is the fifth, and final, volume in the author's series of sermons on Texts That Made History. Here we have twenty-two sermons on the favorite texts of famous historical or fictional persons — William Law, Abraham Lincoln, Jo the Crossing Sweeper, Francis Thompson, John Howard, Henry Drummond, John Milton, Adoniram Judson, William Tyndale, and others. Boreham is a great sermonic artist; he lifts life's common experiences into beauty and glory; where the average person hears only thunder, he recognizes "an angel's voice." While none of his ministerial readers, perhaps, can hope to rival him in homiletic ability, still every one of them ought to catch inspiration from him, for his task of preaching the "everlasting Gospel," with attractiveness and power.

His Last Week, by Rev. J. W. G. Ward, D.D. 205 pp. Doubleday, Doran. \$1.75. Dr. Ward is a new addition to a notable group of Detroit preachers. He is minister of the First Congregitional church, going to Detroit from a great ministry in Montreal. He is known as a dramatic preacher. This volume illustrates his gifts of imagination, of insight into character, and of dramatic expression. It is the story of Christ's Last Week, as seen and interpreted by Thomas the Doubter. His lack of faith is explained by certain tragic experiences of his life. The story of his doubting faith in Jesus, broadening at last into triumphant certainty, holds the reader's absorbed interest. The

book gives one a new understanding of the events and significance of Holy Week.

Private Prayer in Christian Story, by Jane T. Stoddart. 304 pp. Doubleday-Doran. \$2.50. This volume is written to show the place of prayer in the making of history, both Christian and so-called secular. Now that Miss Stoddart has done this, we wonder that no one had undertaken it, on a similar scale, before. This is a volume of remarkable interest and importance. Its reading ought to produce great results in the personal life and ministry of every preacher who reads it. It shows how private prayer, often of obscure persons, prepared the way for significant advance in the life and work of the Christian church through the centuries. Among the great leaders, whose memorable service was made possible by prayer, she names Augustine, Bernard of Clairvaux, Francis of Assisi, Dante, Savoranola, Luther, Calvin, Knox, Bunyan, Wesley, Gladstone, and great Americans, among others. Here is an inspiring story of "great things wrought by prayer."

Spiritual Exercises and Their Results, by Aelfrida Tillyard. 216 pp. Macmillan. The subtitle is "An Essay in Psychology and Comparative Religion." This book describes the spiritual exercises in use among Christians, Hindus, Buddhists, and Mohammedans respectively, to bring the spirit of man into immediate contact with the Spirit of God. In short, it is a study of Mysticism in those religions. The reader is struck by the similarity of aim and, in many cases, method among these differing faiths to attain a personal experience of God. He will also be impressed by the fact that Christianity has escaped very largely the type of mystical exercises which has degraded the character of the devotees of other faiths. This is a valuable and fascinating study of mysticism, of intense and vital religion — without which Christianity itself would be a dead and corrupting system.

The Great Magdalens, by Hugh F. Blunt, LL.D. 335 pp. Macmillan. \$2.25. Here are stories of great magdalens who sinned much, but who repented and loved their Lord much and greatly served the Church and society. Among them are, the woman Augustine loved, Rosamond Clifford, Beatrice Cenci, Catalina de Cordona (The Sinner), Madame de Montespan, Madame Pompadour, and Madame Tiquet.

The Religious Development of Adolescents, by Oscar Kupky, Ph.D. (Leipzig). 138 pp. Macmillan. \$1.50. This study is based upon the literary productions of adolescents, as recorded, in their diaries. A test in an American University showed that 63 out of 122 students taking a certain course had kept, and 26 still do keep, diaries - an unexpectedly large number. The course of religious development, as disclosed in these diaries shows that "after the first impression which awakens the sense of the holy and divine, the religious material received in childhood is compared and strengthened by it. Doubts arise which are overcome by new religious experiences. These alternations of doubt and faith continue until they end, in the religious youth, in the conviction that inner tranquility comes solely by yielding to God." Many religious experiences of varying character, and significant for students of the religious development of adolescents, are quoted from these diaries and analyzed by the author of this book.

The Children's King, by Elisabeth Edland. 78 pp. Abingdon. 75 cents. In addition to the play which to the title to the book, there are four others in this volume: Cotton Roses, Red-Top, Falling Leaf, and the Watermelon Seeds. Dramatizing for the Junior,

Primary and Beginners' departments is presented in a practical way, and information is given regarding accessories. A handy little manual.

More Fireside Stories for Girls in Their Teens by Margaret W. Eggleston. 153 pp. Doubleday, Doran. \$1.25. Twenty-eight true stories about girls who have fought — and won — for education, leadership, honor, and character. Margaret Eggleston has had twenty-five years' successful work with girls, believes in their responsiveness to challenging ideals, and knows how to appeal to the best within them. Teachers of girls' classes and leaders for girl-groups in churches and schools will find these stories of great interest and value for their special work.

Putting the Church on a Full-Time Basis, by Rev. A. W. Beaven, D.D. 236 pp. Doubleday, Doran. \$2.00. Dr. Beaven is pastor of Lake Avenue Baptist Church, Rochester, N. Y. He has made a reputation, both for himself and his church, of unusual efficiency in religious education and parish administration. He here tells about it somewhat in detail. Under the heading, "Work With Youth," he describes the Three Period Session Plan of Religious Education, on Sunday, which has proved very successful in his church; also of "Midweek Education" and "Fireside Sermons." In Part Two, he describes methods of developing leadership, the work of the usher, his church's method of parish organization, church finance, church records and office methods, and the relating of his church to its community. A very valuable handbook.

The Gospel for India, by Kenneth Saunders, Litt.D. 245 pp. Macmillan. \$2.50. After ten years' experience in Asia, Dr. Saunders believes that the best method of Christian approach to the mind of the East is through the Fourth Gospel, because, like the Gita in India, the Lotus in Japan, it deals with mystical religion, with incarnaton of deity, and it attempts to universalize religion. He analyzes these three great books of religion, and finds in them underlying unity of faith in an Eternal Order and in a Saviour. He develops this thesis with competent learning and with detail. It seems a promising method of approach, and Dr. Saunders assures us that it would have a good chance of success. He holds that the Fourth Gospel confirms the best teaching of the sacred books of the East, and would correct their vagueness and pantheism.

Explorations at Sodom, by Melvin Grove Kyle, LL.D. 141 pp. Illus. Revell. \$1.50. Dr. Kyle is a well-known American archeologist. Along with other American scholars he made recently a number of explorations in the Dead Sea region, resulting in discoveries which confirm the Bible account of the destruction of Sodom and Gomorrah. His party cooperated with the American School of Oriental Research at Jerusalem. They found remains of the ancient Canaanite civilization which disappeared about the time of Abraham. The whole story, as Dr. Kyle tells it, is of fascinating interest. Its special value, of course, lies in its confirmation of the Biblical record of the destruction of these two cities.

Self Expression Through the Spoken Word, by Allen Crafton and Jessica Royer, University of Kansas, 235 pp. Crowell. \$1.75. This sensible and most helpful book regards speaking as self-expression, and good conversation as a basis for development in oral expression. While somewhat elementary, ministers can get great help from this book, on enunciation articulation, pronunciation, and correct tone production; on the body and its expression; and on self-expression through the interpretation of literature, dramatization, story telling, and extempore speaking.

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## **Prayer Meetings**

REV. EARL HOON, D.D.

#### Common Sense Talks on Vital Life Themes

THURSDAY, MAY 3



Theme: "Impossible" is bad English.

Bible Reading: Matthew 12:43-45.

Subject: What can you do when you have no will-power?

Introduction: Hugo: "Men do not lack strength, they lack will, and when the will is lost all is lost." Napoleon: "Impossible" is bad English.

Why should we fret and worry
Or dwell on the evil and the ill?
When we know that our thoughts have
magnetic power
To bring whatever we will?

Hubbard: "We can be and we can accomplish whatever we think we can."

- 1. Muriel Strode was right when he said: "Say not this or that thing came to thwart me. It came only to test me." This is true of temptation, trouble, adversity. And Charles F. Loomis in his "My friend, Will," pays a striking tribute to the power of the mind over the accidents of life when he says "I am bigger than anything that can happen to me—all things, sorrow, misfortune, and suffering are outside my door—I'm in the house, and I hold the keys!" To realize that is the greatest realization of life.
- 2. But, what if we have not the will. O, run right off and consult the spiritualist? Consult the Christian Scientist? Consult New Thought? No! Just simply take yourself in hand. It is fatal to say "I can't," to anything. The fact of the matter is, it is either I will, or I won't. Every time you stand before an obstacle and say "I can't" you forge another link in the chain of habit that robs you of the power to succeed. We deny and repudiate the fatalistic doctrine that as a man is born so is he. Rather, it is "As a man wills, so is he"
- a. The weak can become strong. The cowardly courageous. The shifting eye can become steady. The weak will can become mighty.
- b. Every time I affirm that I will, and that I can, I bring a physical change to the brain cells, that responds to the physical demand.
- c. One can become interested in anything he wants to. One can become an enthusiast for Christ. Intensely religious, submerged in sacrificial service. "I am bigger than anything that

can happen to me. All things, sorrow, misfortune and suffering (temptation, indolence, religious indifference, etc.) are outside my door — I'm on the inside, and I hold the keys."

Conclusion: I can affirm the reality of God, the reality of Christ, the soul, until "Thou, O Christ, art all I want, more than all in Thee I find." I can maintain the right attitude. "Believe my beliefs and doubt my doubts." I can be a Christian.

Program: Dinner 6 to 6:30. The Big Sing, featuring the Male Quartette singing "Jesus, Lover of My Soul." The Prayer Hymn and season of Prayer. The Devotional Address (above); the usual gymnasium classes, Story Hour for children; Dramatization of some Home Missionary Scene by the Woman's Home Missionary Society.

#### THURSDAY, MAY 10 Mother's Night

For this particular Thursday evening, we suggest we have a varied program and unlike the regular prayermeeting plan. It being the Thursday nearest Mother's Day we would turn the dinner hour, 6 to 6:30, into an occasion honoring our mothers. Everyone whose mother



is convenient to them to be the honored guest of the evening. The special musical features would be made up of Mother's Lullabies; the !Male Quartette singing "Tell Mother I'll be There," the scripture lesson to be made up of those verses of scripture quoted by the mothers as their favorites. We would dramatize the beautiful song "My Mother's Bible," after which we would have an informal reception in the parlors of the church for all mothers present. There would be, of course, the usual gymnasium classes and Story Telling Hour.

#### THURSDAY, MAY 17

Theme: All experiences are good, and the bitter ones are the best.

Bible Reading: Matthew 9:18-26.

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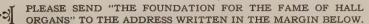
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WEST HAVEN, CONN.



Subject: The devils that strangle and murder Life, Health and Success.

Page 932

Introduction: Ruskin: "God gives us always strength and sense enough for everything he wants us to do."

Shakespeare: "Our doubts are traitors and make us lose the good, we often might win, by fearing to attempt."

1. Social classes are not born, they are made. We need, not more ability, but opportunity, and any man can make his opportunity. Sixty per cent of the criminal class are boys coming from disorganized homes, homes broken because of divorce, or because one parent, or both, is dead and neglected youth makes for criminality.

But horrible as environment may be, one can rise above it. One can make good. All the devils of doubt and fear that ever lived cannot keep that

one down who is determined to go up.

On every hand are those of splendid ability tied down by some insignificant thing that handicaps all their movements, that scatters their energies, discourages their ambitions, puts them into a nerve jam and they quit. They die mentally, physically and spiritually.

2. Someone has asked which was first, the egg or the hen, and we ask which is the worst, heredity or environment. And our answer is, neither. But combined they oft-times become veritable devils. Ella Wheeler Wilcox has put it "I know of scores voked like cattle to their belief in the hopelessness of their inheritance and die physically mentally and morally, as a fool dieth"- just because they expected to. There is the story of a wonderful woman, sixty years of age, the only survivor of a large family, afflicted with tuberculosis. At the age of sixteen the physicians declared that she was held in the same vice with the rest. One day the inspiration came to her and she began to reason as follows: "If I inherited disease from my parents, cannot I inherit Divine health from my God? He made my soul, he made my mind and my body, he wants me to be well - I will be - I am - Courage, my daughter, your faith has made you well." And the woman WAS well -- " And she IS!

Conclusion: Man is no blind victim of fate. He is the matter of himself, the captain of his fate, the creator of his destiny.

In the fell clutch of circumstance, I have not winced nor cried aloud, Under the bludgeonings of chance, My head is bloody, but unbowed.

It matters not how straight the way. How charged with punishment the scroll: I am the master of my fate, I am the captain of my soul.

When that gigantic fact once possesses us, no devil of heredity or environment, ill health, poverty or physical deficiency can keep me down. The most damning devil of the time is the teaching "Fate is against you." The fact of experience

goes to show that all experiences are good and the bitter ones are the best.

May, 1928

Program: Dinner, 6 to 6:30. The Big Sing. The musical feature of this evening would a woman's solo on "Fear." The Devotional Address (above), usual gymnasium classes, Story Telling Hour, the regular monthly meeting of various committees, Boards, etc.,

#### THURSDAY, MAY 24

Theme: They can, because they believe they

Bible Reading: Matthew 15: 21-28. Revelations 22:17.

Subject: The "I Will."

Introduction: There is no power in the universe that can help a man do or be what he thinks he cannot.

1. Marvel: "Will, makes giants."

Virgil: "They can because they think they can." Jesus: "Be it unto thee even as thou wilt."

The will is the keystone in the arch of human achievement - no matter what that achievement may be. The will rules the body, the minds and the spirits of men, and our noblest achievement is to bring all our powers into subjection to the will.

This does not mean obstinacy or stubbornness but the consummate directing of all the forces of our personalities. It can become a habit.

2. The real genius of success is to keep from feeling how discouraged you are. The "I Will" begets a man to shake off discouragement, doubt, and disease, sinful habits. It will banish pain and panic. It heals the distemper of the mind like melancholy and pessimism. It soothes a wounded spirit. Doctor Cabot has said that there are but twelve out of two hundred and twenty-five diseases that can be cured by medicine and surgery as such. I do not know how true this is. However. it suggests a wide field for the power of the mind over the body. Or, as Paul has put it, "Death shall not have dominion over our mortal bodies."

3. There are three classes of people, the "I Wills," the "I Won'ts" and the "I Can'ts." The "I Wills" have everything that health and life and happiness, success and immortality contain. The "I Wont's" are in opposition to everything. The "I Can'ts" are the mediocre, the puny, the

derelicts, and fail in everything.

"Will you hold the fort?" Rosecrans asked of Pierce at Stone River. "I'll try," answered Pierce. "Will you hold the fort?" repeated Rosecrans. "I'll die in the attempt," was Pierce's response. "That will never do," retorted Rosecrans. "Look me in the eye and tell me that you will." Pierce answered "I will," and he did.

The genius of the achievement was in the "I will." And not "to die"-that is seldom neces-

Conclusion: In other words, I will be the master of my soul. No longer will habit of any kind be bigger than I. The indulgence, the sinful practice, the swearing tongue, the licentious imagination, my feelings shall not be mightier than I. I will



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be the master of my task, the master of my opportunity, the master of my job. I will be the master of my body, the master of my destiny. I will.

#### THURSDAY, MAY 31



This being the Thursday of Decoration Day, and so near Flag Day, we would suggest making it a purely patriotic program with all sorts of patriotic decorations, patriotic music, reading for the scripture Hezekiah's Rebuilding the Temple. However, we would not make this service a religious service as such so much as purely patriotic. Dinner served from 6 to 6:30, with a delightful setting of patriotic hymns which everybody could sing, closing the Big Sing with America, the Beautiful. Secluded in the perambulatory of the church we would have a bugler with muffler, to bugle various numbers of his own selection. mediately following, and as impromptu as possible, someone read Lincoln's Gettysburg address. The

main feature of this evening would be the drama-

tization of the Flag Makers.

To do this properly it would be necessary to have an unusually large national flag sufficient to cover the dramatists and hide them from view. The

Flag Makers could use Franklin K. Lane's "Makers of the Flag" as a nucleus around which the little drama could be constructed. The Flag Makers to be made up of small boys and girls dressed to represent various crafts, professions, institutions, etc. (We will be glad to forward a suggestive outline asking for same.) This can be made a most delightful and inspiring patriotic program.

Of course, the gymnasium classes and the Story Telling Hour would be omitted on this occasion because the children would participate in the

dramatization.

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The Christian Who Misses the Easter Joy.

The Christian Burdened and Unburdened—Communion.

The Christian in Philistia.

The Christian in the Prayer-Sanctuary.

The Christian Living for Eternity.

Evening
The Veteran Who Thought God's Way too Easy

--Communion.
The Youth Who Thought God's Way too Diffi-

The Man Who Blamed Others.

The Woman Whom Others Blamed.

The Man Who Started Right and Ended Wrong
—Communion.

The Woman Who Started Wrong and Ended Right.

Pilgrim Ev. Lutheran Church, St. Louis

The most valuable possession which Christianity holds for me is this conviction: That the task is unfinished, that the conflict is still on, and that it is my business to invest my life in such a way as to make true the dream of the Son of Man.—
Edward A. Steiner.

### Reviews

### PREACHERS REFUSE TO REMARRY DIVORCEES

The ministerial alliance of Boulder—seat of the state university—has taken action pledging its members not to be a party to the remarrying of divorcees, except the innocent party in the case of adultery. Their vote has aroused a lively discussion throughout this section. Any such action which will cause even a few preachers to abandon the morally indefensible position that they "will ask no questions" is all to the good. The laxity of the ministry in failing to hold up standards from which preachers will not digress for a fee is doubtless one of the many contributing

factors in the ease with which many rush into court for divorces. On the other hand, if newspaper accounts are to be trusted, the Boulder preachers based their action on far too literalistic an acceptance of scriptural dictum to make their largest possible contribution toward the stabilizing of the institution of marriage.— Christian Century.

#### RELIGIOUS LIFE IN OUR COLLEGES

It is reported that the recent week-end conference at the University of Princeton brought together about 200 college presidents, deans and headmasters, and that some unanimity of convic-

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tion was secured as to the necessity of religion as a most vital thing in the development of men and women. Many things are reported of the statements by the educational leaders, which all of us would not welcome. Indeed, they were not received by all their fellow-educators, in those discussions, but they were significant as proving that man is by nature deeply convinced of the need of God. President Ernest H. Wilkins, of Oberlin, reported something that seemed closer to statistics than we have usually heard from the reports in other attempted classifications. He said that out of a group of 1,000 students, we might look for 100 truly religious men, 800 who are mildly influenced only by the convictions which accompany or precede the religious life, and another 100 who think religion quite a superfluity. He gives as the reason for his middle group of 800 being so little moved by these spiritual concerns, that they are having the carefree time of their lives, happily crowded by the program which college life imposes, with its earnest study and less serious diversions. Those great searching hours of life which await most of us have not yet come to them. If there is a really religious life, they have not yet discovered it, and so they are not enlisted in the great adventures. The questions in our mind outside are, What is being attempted for these 900 and how is it being attempted? These educators face these problems. - The Presbyterian.

#### THE CAMPAIGN AGAINST THE PRIZE FIGHT

Three years ago prize-fighting was made legal again in the state of California by an initiative measure, which was passed at the general election by a small majority. It passed when the forces that were opposed to it were not organized. Had they been organized, there is no question but what it would have been defeated. The majority of the people of California are opposed to the brutality of prize-fighting. Those who have conducted the prize-fights have not conducted them as boxing matches, and they have tended to become more and more brutal and degrading.

The campaign is on again. The State Church Federation has launched it, and some of the leading papers of the state are opening an aggressive campaign. We are sure that every reader of the Advocate is opposed to prize-fighting, and we simply bespeak for the fight against it their cordial and active and aggressive support.-California Christian Advocate.

Chief Justice Carrington T. Marshall, of Ohio, is quoted for the statement that 140,000 murderers are at large and unpunished in the United States, a number twice as large as the total number of policemen in the country, and that 500,000 persons are pursuing lives of crime, a number exceeding that of all of the teachers below the grade of high school .- The Baptist.

#### RELIGION AND THE RADIO

Religion and music are the two most popular subjects over the radio. Authorities of the broadcasting companies aver this to be true. Their viewpoint is shared by many other responsible radio officials. In other words, the millions of people who "tune in" on the radio have a vital interest in religion rightly conceived and prophetically interpreted.

The Advisory Council of the National Broadcasting Company, solicitous of satisfying the deep-seated interest of its listeners in religion, has appointed a Committee on Religious Activities, consisting of Hon. Morgan J. O'Brien, Mr. Julius Rosenwald and Rev. Charles S. Macfarland, Chairman. The five fundamental principles of religious broadcasting agreed upon by this committee and adopted by the National Broadcasting Company follow:

1. The National Broadcasting Company will serve only the central of national agencies of great religious faiths, as for example the Roman Catholics, the Protestants and the Hebrews, as distinguished from individual churches or small group movements where the national membership is comparatively small.

2. The religious message broadcast should be non-sectarian and non-denominational in appeal.

- 3. The religious broadcast message should be of the widest appeal - presenting the broad claims of religion, which not only aid in building up the personal and social life of the individual but also aid in popularizing religion and the Church.
- 4. The religious message broadcast should interpret religion at its highest and best so that as an educational factor it will bring the individual listener to realize his responsibility to the organized Church.
- 5. The national religious messages should only be broadcast by the recognized outstanding leaders of the several faiths. - Federal Council Bulletin.

#### INTER-CITY CO-OPERATION

"The Twin City Lutheran Choir" was organized last March. Its purpose is three-fold: "To Sing the Word of God;" "To raise the standard of choral singing;" "To promote a spirit of unity among the choirs of the congregations." Twentyseven choirs of Lutheran congregations in Minneapolis and St. Paul have united with the organization. It is inter-synodical and includes choirs from various synods of different nationalities, but all sing in English. The choirs from Norwegian congregations are in the majority. Some work had been done by the individual choirs during the last several months and in the last several weeks seven general rehearsals were held .- The Lutheran.

Possibly the most significant result of the Pan-American Conference at Havana was the adoption of a resolution proposing an arbitration treaty for all American nations. It condemns war as an instrument of international policy, and proposes a conference of the ablest jurists in America to draw up a convention for general arbitration. Among other provisions it calls upon the several nations to send along with their legal representa-



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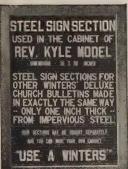
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tives to the conference, "instructions regarding the maximum and minimum which they would accept with regard to obligatory arbitral jurisdiction." This is coming at the problem in a perfectly practical way .- The Baptist.

#### VISITATION EVANGELISM A SUCCESS IN DR. REISNER'S CHURCH

More than 100 new members were added to Chelsea Methodist church, New York city, within one week, as a result of an experiment with visitation evangelism. Following this special evangelistic effort, Wednesday evening services and dinners were continued, with such speakers as Dr. James Moffatt, Harrison Elliott, Rev. Samuel Shoemaker, Prof. Daniel Fleming and Stanley High. The pastor is conducting a training class for new members. "Roxy," radio celebrity, recently spoke at this church, bringing a number of his "gang" with him. Dr. Christian Reisner, leader of the Chelsea church - soon to be the Broadway temple, with a new building - is confident that his congregation will number 3,000 within two years after Broadway temple is completed .- Christian Century.

#### PRESENT-DAY JOURNALISM

Because present-day journalism is a growth from America, and in that country has exhibited unlovely traits, we must not hastily throw up our hands because the press of this country, which has been the admiration of the world, seems as if it would at no remote date be wholly in the hands of two or three combines. If and when this happens, these combinations, let us hope, will be controlled by men of British birth, and the mental constitution which puts honor chief among the virtues. And the result may be no worse than it has turned out in the case of the Northcliffe press .- Christopher South, in the Sunday School Chronicle.

#### CURTIS ADVERTISING MANAGER STRONG FOR FOREIGN MISSIONS

According to William Boyd, advertising manager of the Curtis publications, criticism of foreign missions is based largely upon the ignorance of those who give voice to such criticism. Mr. Boyd recently spent eight months visiting the mission stations of Europe and of India, in the interests of the Methodist Episcopal board of foreign missions. "Many globe trotters try to find the worst phases of the social life of the countries they visit," says Mr. Boyd, "and do not seek or see the benefits that missionaries have contributed to those lands. Then, after spending their days playing bridge and their nights in dancing, they return to say they saw nothing of missionary results. I believe that every dollar invested in foreign missions has produced greater returns than any dollar invested in any other human enterprise." -- Christian Century.

#### The Inspired Tinker

(Continued from page 883)

divine mercy. Its rays little by little dis-

sipated the black mists.

Those that are worried by the fact that they can lay their finger definitely on no fixed hour as the turning point when they were converted, may take comfort from Bunyan's history. The word of faith was so often blotted out by the tears of doubt that it is impossible to say when it finally was written indelibly in the Book of Life. The strongest influence that led him to throw himself "within the arms of grace and mercy" was a conversation held among themselves by a group of good women to whom Bunyan one day listened, as they sat in the sun talking over their experiences in the grace of God. He joined in their conversation, and returned again and again for more. "Had I a thousand gallons of blood in my-veins, I could freely have spilled it all at the command of my Lord and Saviour." Becoming a "brisk talker" about the Christlike life, he began to address the people, though the call to preach did "much dash and abash his spirit." He became the most popular preacher in the country. Let it be known only the day before that he was to preach on the morrow, and at daybreak crowds of a thousand or more would gather in London in the midwinter cold. church at Southwark was so jammed by audiences that could have filled the building twice over, that he had to be lifted almost over the heads of the congregation, by a rear door, to the platform.

He was baptized in the River Ouse by Mr. Gifford, his pastor, and became a preaching deacon, like Philip. But on the return of Charles II to the crown in 1660, he was arrested on the twelfth of November, while preaching, and clapped into Bedford jail, whither many of his flock were condemned to follow. There he lay for six years, for having held conventicles of non-conformists. and absenting themselves from the Established Church. Deprived of his regular means of support, he made many hundred gross of "long tagged laces" for sale, and also preached to his fellow prisoners. The date of his wife's death is not known. It was perhaps in 1659 that he married Elizabeth, his devoted second wife. When the Act of Indulgence to Dissenters was passed, he was freed through the influence of persons in power. No sooner were the jail doors shut behind him, than the doors of his lips were opened again, in disregard

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for the law, and he was remanded to the jail, in 1666, for another six years. Then out - preaching - back - for another Touching accounts survive of his wife's pleading with the judges in his behalf. But what can you do with a good man who, when asked to promise if released, not to gather the people again, looks calmly into your face, and stoutly replies that if you will let him out today he will fall a-preaching tomorrow? Private praver sometimes makes a man publicly obstinate. The parting from his dear ones, he confesses, was like tearing the flesh from his bones —"especially my poor blind child who lay nearer my heart than all besides." But he "leaped into the bosom of that promise, 'Leave thy fatherless children, I will preserve them alive." While still in prison, he was elected pastor of the Bedford church on the death of Gifford, a testimony to the unusual confidence in which he was held by them.

Bunyan's mouth closed, he takes up his pen, thus multiplying his audience by millions, bringing to mind the saying of Miss Havergal: "Be sure He will not cross out one sweet word but to inscribe a sweeter." I like to think that God does such things on purpose, making the wrath of man to praise Him. Among other works, he wrote here Grace Abounding, and the first, and later the second, parts of Pilgrim's Progress. The latter book he wrote for his own diversion, with no thought that the pages would rank with his more serious works. He was right about that: they haven't! He held the Puritan idea that if you enjoy anything, it must be unworthy of you. The Bible and concordance and Fox's Martyrs were his library. Bunyan was a two-legged Bible commentary. It was a striking fact that the most popular book of the world should have been composed by a man whose life, philosophy, character, moral teachings, social and political outlook, were derived from the Bible and the Bible alone, a book which many a man declares unfit for his children to read, a book that has made the fame of even its detractors. The reader that is only passably familiar with his Bible, can form no conception of Bunyan's ingenious and incessant weavings of its least familiar words and phrases in his brilliant masterpieces. One has said that old folk commit to memory, but little children learn by The Bedford Baptist was God's thild. He tells us that he "was never out of the Bible, either by reading or meditation."

When not actively engaged in writing, or unable to afford candles, there must have been many wearisome hours during those twelve prison years. He comments on things seen from his window. There were probably apple trees; for he has written:

'A comely sight it is indeed to see
A world of blossoms on an apple tree.
Yet far more comely would this tree
appear,

If all its dainty blossoms apples were. But how much more might one upon it

If all would hang there, until ripe they be?

But most of all its beauty would abound, If all that ripened were but truly sound."

And the while he believed, not without cause, that perhaps the shadow of the gallows lay across his writing-table. "Methought I was ashamed to die with a pale face, and tottering knees in such a cause as this." God was nearer to him in his prison than He is to most of us in our pulpits:"I have had sweet sights of the forgiveness of my sins in this place, and of my being with Jesus in another world: Oh! the Mount Zion, the heavenly Jerusalem!" Charles II appears to have been in what, to us, is an amusing dilemma. He did not want dissenters liberated, but he wanted Catholics freed; and the only solution was to let down the jail bars to all religious prisoners alike.

Bunyan's last act on earth was to reconcile a son with his angry father. But his strength, weakened by having made in this, his sixtieth year, six new books, all large but one, could not withstand the chill of the long ride in the drenching rain that caught him on that errand of mercy; and ten days later his spirit embarked, from the hospitable home of a grocer on Snow Hill, London, for the Celestial Country, as he breathed the prayer: "Take me, for I come to Thee." This was at the end of August, His body was buried in the New 1688. Cemetery, near the Artillery Ground. In appearance stern, and of a rough temper, his disposition was mild and affable. He was tall, strong-boned; of middle weight, ruddy. with reddish hair and moustache. From under his high forehead gleamed "a sharp, quick eye." He had the rather large mouth that is said to indicate the orator. The four children by his first wife all bore, of course, Bible names: blind Mary, Thomas, Joseph and Sarah; little Elizabeth, his second wife's



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INISTERS have become lincreasingly interested of late years in the ethics of their profession. They have always enjoyed talking over with each other the various points involved in ministerial ethics, but until very recently there has been no definite attempt to get a systematic code of ethics together. A few articles have appeared recently treating



of isolated cases of ministerial procedure, but it remained for the present volume, "Ministerial Ethics and Etiquette," to assemble these articles and those of many ministers together in a code that might be easy of access and definite in findings.

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"This book is happily named; its title expresses exactly the contents of the volume . Right or wrong, the world has set for ministers an exceptionally high standard of ethics and conduct from which the minister departs with certain loss of influence. This 'bluebook' will help every minister to cultivate that high plane of courtesy which marks the Christian gentleman and particularly adorns the Christian ministry."—Dr. John L. Hill, Southern Baptist Book Editor.

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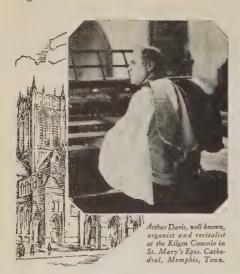
"A vigorous and fresh contribution to the literature on the work of the minister in pulpit and parish. ... In eight chapters the author covers the whole field of ministerial ethics, dealing with the profession, the man, the citizen, the brother minister, the pastor, the Church, public worship, occasional services, the funeral and the wedding."—The United Presbyterian.

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namesake, died at birth. His wife survived him four years. His first book, published at twenty-seven, he followed with fifty-nine others. Most of their titles would turn away modern readers. We have found the present world either so alluring, or so dangerous, that we no longer lay the main emphasis on the one that is to follow it, even though we acknowledge this to be but its vestibule. It would be hard to capture many readers for a book, even by Bunyan, bearing the title: A Few Sighs From Hell; or the Groans of a Damned Soul.

The Pilgrim's Progress owes its unrivaled supremacy in English literature to its unerring knowledge of human nature and human motives; to its religious spirit, free from the uncharitable narrowness of its day; to its moral precepts, making it in truth a handbook to success in life; and to its noble English style. The English prose of the middle of the seventeenth century has never been equaled before or since. Baldwin has pointed out, the reason Bunyan's writing style is so like that of the Bible, is because both were written in the same golden age. He quotes for us a few of Bunyan's proverbs that have become a part of our current speech: "A bird in the hand is worth two in the bush;" "All was fish that came to his net;" "Little pitchers have ears;" "Penny wise, pound foolish;" "A waterman looking one way and rowing another," etc. Popular modern novels are still borrowing their titles from Bunyan. Though he wrote yards of verse, the wit and waggery of his prose outran the uncouth genius of his verses. For his characters, he laid hold of Bible virtues and vices, and clothed them with the bodies of his neighbors; and so they are known the world around. They are daily reborn in a thousand transmigrations and reincarnations. His biographers tell us that he left a slender estate; but no other man in literature has made so many his heirs, nor so generously endowed them. Than he, who declared himself the lowest in his birth, and in character the chiefest of sinners, we of the tenth generation of culture and worldly wealth since he left the world, cry:

"Never to the mansions where the mighty rest,

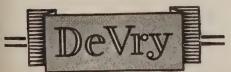
Since their foundation, came a nobler guest."

"Now just as the Gates were opened . . . . I looked in . . . . and behold, the



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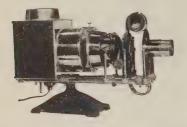
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City shone like the Sun, the Streets also were paved with Gold, and in them walked many men, with crowns on their heads, Palms in their hands, and golden Harps to sing praises withal . . . . and after that, they shut up the Gates: which, when I had Seen. I wished myself among them."

#### Sabbath for Ministers

(Continued from page 885)

Sunday, and absolutely no such thing as "blue Monday." Sermons done by Friday night at least to the extent of outline completed and material fully arranged, leaving only such final touches as a Sunday morning meditation may add. The evening sermon may need some extra attention on Sunday afternoon, but even that is "all set." The plan is flexible and subject to occasional slight variations where necessity compels, funerals, unusual absences during the week, or very exceptional conditions of any kind. Usually Saturday morning finds the minister clad in garments adapted to tramping, motoring, or some form of outdoor program. Usually a tramp to some neighboring town in the morning, covering anywhere from five to fifteen miles, preferably along some winding dirt road where cars are few, or across the fields and through the woods. A little adaptation of footwear and garments when needful makes weather an unimportant item. A lunch carried or obtained at some restaurant relieves a clamoring appetite. Then the afternoon in the village library or with a good book carried along if there be no library. Preferably the village chosen has a trolley or bus line for the return trip. Home just before supper. The evening quietly at home with the family, or very moderately in the study, is capped by an early to bed and an early to rise that makes the Sabbath indeed a delight, the holy of the Lord, honourable.

If it be a motor trip it is in some other man's car, for I do not own one. That adds the pleasure of good fellowship—if so it be—but personally I prefer my own company and that of God's children of the woods and fields for the Saturday ramble. Those who have cars have the unusual privilege of a day with the family. Most of us get all we can properly stand of folks during six tireless days of calling, conferences, and conversation and public appearances. Surely the minister of all men needs one day from which everything but God and his own spirit are excluded. One's thoughts can be directed to some expansive





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and stimulating themes. Certainly they should be withheld from problems and programs and pestiferous anxieties. All such matters will surely survive one day's neglect. Too exhausting exercise should be avoided. One can spend a whole forenoon going a few miles if he have in mind the wonders of the world about him in his eye. And this brings me to a most interesting part of the subject. At least it has proven so to myself in a wonderful fashion.

To give to such a plan the greatest value some outdoor hobby is almost indispensable. It is not enough to walk along a country road and be satisfied with occasionally saying to oneself, "Isn't nature At the risk of making this discussion unduly personal I want to recommend the study of bird-life and of wild flowers. If a person has come to the age of past fifty with no special interest in these things I can testify that he can get for the rest of his life all the thrill that Columbus got in discovering a new world. Interest, intimate interest, in the subject began with me not over four years ago. As a result of devoting such time as could be spared during vacation, on Saturdays, and in early mornings, in the gullies and fields and woods around a small inland city, the whole of life has taken on a different aspect. The mere knowledge, very limited indeed as yet, of the different families and genera and the more common species of birds and flowers right about one is like opening the eyes of the blind. Christ said, "Behold the fowls of the air!" and "Consider the lilies of the field!" His emphasis was on the words "behold" and "consider."

A small library gradually built up is a vast help. A pocket guide book or two with a small pair of field glasses are almost essential. A novice will have much to learn about how to observe, what to look for, how to make records, when and where to expect certain birds or flowers, how to check up and verify identifications. finite patience and persistence are required. But — and here is the point — the faithful attention and resulting growth in interest are the very factors in this sort of thing that make it of such recreational value to a minister. Once he gets a real taste of it and feels the joy, the deep spiritual thrill of unfolding for himself the marvels of God's living creatures about him and his temptation will be to overdo it.

With eyes alert and mind intent he steps from the highway into some sheltered thicket or grove. A bird slips quietly from

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one bough to another more distant, giving him the bright flash of a colored wing or the dull impression of a grav breast. is that bird? A strange blossom at his feet nods a challenge to him to name it. turns the pages of his pocket guides. spends a half-hour right there softly following the bird from thicket to fence post, and from post to hedgerow. He notes the color, foliage, and habitat of the flower. As he grows in understanding he observes more and more scientifically. There is no end to it. He gets a new and detailed conception of the profound meaning of "eternal life." The chances are when he gets home from one of these trips he will spend his Saturday evening mulling over his flower specimens and bird notes (not songs, but memoranda) trying to make sure what he has seen. There is about it all the interest of a detective tracing a clue.

It is worth adding that his sermons will take on a greater freshness and vitality. Illustrations will throng him for the spiritual realities. Furthermore he will establish a new contact with his boys and girls for they are studying these things in school as never before. I have spent many an hour afield with a group of youngsters. I think it was better worth while than some prayer meetings I have led. They acquire a new respect for their pastor and the fellowship established gives endless opportunity for personal ministry.

But this of course is only one way of making Saturday a day of rest and recreative value to the minister. Each man works out these things according to his own temperament and conditions. The chief objective is to get one whole day in the week to which for his purposes the minister may apply the good old term "the Sabbath" with all that word implies of restfulness and upbuilding. I believe the principle should be enlarged in its application to include two or three continuous days away from home at least once a month, and in the Spring, after Easter, a full week.

Yes, the Sabbath was made for ministers as well as for the rest of mankind. Speaking for one minister at least Saturday is the best day for him to keep sacred to his own soul and its God. A good hike fits his needs better than any other form of recreation, not excluding golf, or an automobile. Perhaps the following verses will make the matter definite:

You can have your limousines, Purples, grays, and giddy greens,

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You can loll in your electric, And your brains grow apoplectic, As you wonder just how long the juice will hum;

While I thank the fields and river For my buxom lungs and liver, And digestion that will go till kingdom come.

You can tear through fifty miles, And I'll trudge my five the whiles, But I'll beat you every inch along the way; For the birds will sing to me As I rest beneath a tree, And I pick the nodding daisies all the day.

I can gossip with the hens,
Talk to porkers in the pens,
Have a pile of fun with dogs and cows and
cats;

And I'll meet some common folks,
Talk of crops and crack some jokes,
And forget my troubles playing with the
brats.

Oh, there's something superfine
To a pumpkin on a vine,
As you lean upon a fence and feast your eyes.
And your mouth begins to swim,
And your eyes grow softly dim
As you call to mind your mother's pumpkin
pies.

In a car you can't do that,
While you're clinging to your hat,
And your eyes are glued upon the road
ahead;
Yes, I love a swinging hike

Down a shady country pike,
For at least I'll not come home among the

#### Mother's Day

(Continued from page 884)

visits to the little cot has often kept me safe in the hour of temptation.

Great statesmen have paid mothers the highest tribute; John Randolph, "I should have been an atheist if it had not been for one recollection and that was the memory of the time when my departed mother used to take my little hand in hers and cause me to

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General Lew Wallace in "Ben Hur," "God
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mothers."

Poets, too, of the past centuries have done their part in seeking to honor one to whom great honor is due. In language that is most tender and beautiful they have described her qualities. Cowper, although his mother died when he was just six years old, remembers her well and speaks of the great loneliness that came into his life as he saw her remains carried from the home to the cemetery. Coleridge says, "A mother is a mother still the holiest thing alive." Among our modern poets the tribute of Kipling stands supreme:

"If I were hanged on the highest hill,
Mother o' mine, O' mother o' mine,
I know whose love would follow me still,
Mother o' mine, O' mother o' mine.
If I were drowned in the deepest sea,
Mother o' mine, O' mother o' mine,
I know whose tears would come down to
me,

Mother o' mine, O' mother o' mine.

If I were damned of body and soul,
I know whose prayers would make me
whole,

Mother o' mine, O' mother o' mine."

The creation of mother was the crown of God's creative genius. "God could not be everywhere so he made mothers."

Our perception of the opportunity and responsibility is heightened when we contrast the mother in the home with other creatures, lower in the scale of life. The Moth and the Butterfly may never see their offspring. Even if they did they would not recognize them as fellow beings. The Bird is better than the Butterfly; it both sees its young when they are born and keeps them by its side for some time. The Beast is better than the Bird. It suckles its young and keeps them for a much longer period.

God must have great things in mind for the mother and the child when he appointed the long period of helpless dependence. "This slow process of development," says a writer, "is the handwriting of God upon the wall, pointing to the limitless opportunity and responsibility of a mother in the home." How much a mother may learn of self-sacrifice, love, and sympathy, in these years; and what qualities, such as, courage and high idealism can be implanted

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#### Placing the Organ

(Continued from page 881)

or expression shutters which are controlled from a pedal in the console or key-board, at graduated angles so that the tone of the organ may be shaded from the softest pianissimo through various stages of crescendo to the full fortissimo power of the instrument. There may be one or two or more chambers housing different sections of the organ according to the size of the instrument. In the average two and three



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manual church organs there are only two chambers, but in the four manual and larger ones there are more, such as St. Patrick's Cathedral in New York, where the organ is placed in seven chambers grouped in various locations in the Church.

The tone of the organ is strongly affected by the manner in which the chamber is built. The interior surface of the walls and ceiling of the chamber should be covered with smooth plaster or finished wood so that the tone may be thrown out properly into the auditorium. If a very porous or absorbent surface is on the interior of these chamber walls a large amount of the tone volume of the organ will be absorbed and the pipes will not be heard at their normal strength. In some cases, depending upon the acoustics of the building, it is necessary to round the corners in the interior of the chamber in order to obtain the proper tone strength.

The advantages of placing an organ in chambers are manifold. Better effects of tone shading and expression may be obtained when the organ is in a chamber which cannot be obtained if it is in the open or in the old-time swell-box. Chambers also preserve and protect the action and the pipes in the organ, and in this way help to keep down organ maintenance costs and prolong the life of the instrument.

Incidentally, it is also a point of economy for the Church to provide organ chambers, for the reliable organ company allows a considerable discount off the price of the organ when the Church does provide this chamber, and in many cases this discount offsets the cost of the Church of building these chambers. The majority of churches realize this good sound logic today and follow the advice of the organ builder by building the organ chambers to his plan.

There are, of course, exceptions to every rule, and in the case of an unusually large organ, while it is advisable to put the main sections of the organ in chambers, a certain ensemble of stops, such as the heavier diapasons, etc., can be left out of the chamber to give added power to the instrument. However, this is an exception rather than the rule, and should be determined by the organ builder.

#### Exterior Decoration

In front of the chambers and tone openings described in the foregoing paragraphs must be some exterior decoration for the organ, in conformity with the interior decoration of the church. Practically any

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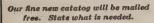
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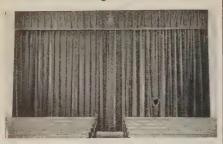
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S. H. PARRISH COMPANY 308 W. ERIE ST. CHICAGO, ILL. sort of exterior decoration can be used, but the two most usual forms are either a wood paneled case with display pipes or an ornamental grille. The organ builder of today usually prefers that the purchaser have the architect include such exterior decoration for the organ in his bid instead of asking for it in the organ builder's contract. Tonally, an organ is better if placed behind a grille instead of display pipes, for the grille can be designed so that the larger portion of it is open, allowing freer egress of tone than can be obtained when display pipes cover the openings. If this item is left to the architect, he should, of course, co-operate with the organ builder in designing this grille so that sufficiently large openings may be left in it, eliminating any possibility of interfering with the normal volume of tone of the organ. This is also a very important item. Instances have occurred where a perfectly voiced organ, with a splendid tone ensemble, has been placed in splendidly provided chambers, then a grille placed over the tone openings without sufficiently large spaces, resulting in a

muffling of organ tone.

Another question frequently asked the organ builder is "Shall we divide our organ, with part of it on each side of the church?" This question can only be answered by taking into consideration the appearance, floor plan and design of the church, and also the tonal design of the organ that is to be installed. While it is hard to generalize, possibly the best answer would be that it is far better if the organ is not divided. Dividing an organ entails a considerable amount of additional organ action, increasing the cost of the organ with no equivalent variety of tone. It is therefore recommended, whenever possible, that the chambers be grouped together instead of being placed on opposite sides of the building. Where, for any reason, this arrangement seems impossible, the organ builder should be consulted so that the chambers may be properly placed and tone openings properly arranged in relation to each other on opposite sides of the church. By the proper openings and positions of chambers, the organ builder is able to design his organ so that it will tonally "draw together" and come to the congregation in a perfect ensemble instead of incorrectly coming to them as entirely separate sections of the instrument.

#### Position of Console

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should be in direct line with the tone openings of the organ so that the organist may be able to hear the direct tone waves. It is always preferable that the tone openings are toward the organist and choir. Chancel organs is this particularly true. If for artistic design a second grille from the organ chamber opens toward the nave it should be of negligible dimensions or still better, made sound proof. If the choir or the console are placed in an alcove of the Church or around a corner of the Church away from the tone openings it will be extremely difficult for the organist and choir to be in accord with the organ.

In fine, if the committee in charge of these matters is careful to see that a responsible organ firm is chosen to co-operate with the architect and that the advice of this organ firm is accepted with regard to placing of the organ, the chambers, the tone-openings, and the exterior decoration; it may reasonably be expected that whatever instrument is selected will speak to its utmost ability, both tonally and responsively, and that the congregation will hear

it to best advantage.

#### Our Covenant

(Continued from page 925)

see these flags float over these graves we are reminded that we are not our own.

"On fame's eternal camping ground Their silent tents are spread, And memory guards with silent round The bivouac of the dead."

Our Memorial day is also observed in Europe where there are eight large American cemeteries, containing the graves of more than 30,000 soldiers. Our nation, as a nation, honors all her heroes by placing a wreath on the grave of the "unknown soldier" in Arlington cemetery. Our heroes have given their lives, let us not ask them to make a further sacrifice - that of being forgotten. We should remember also our disabled soldiers in our hospitals. They deserve all that we are able to do for them. Their increase is, in a way, harder than those who gave their lives.

What is the meaning to us, the living, of this Memorial day? What mean these scattered battle fields? In our nation's history they hold a place comparable to the place that Calvary holds in the history of the Christian church - the place where freedom and blessing has been bought for all with blood. These blessings we should cherish, protect, yea even sacrifice for our descendants.

How do we keep our covenant with our dead? By being patriotic in peace as well as in war by using faithfully and honestly our greatest strength as American citizens; our ballot. By pre-

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